

3 Revs. Wellingford — 8/6

THREE
TREATISES;

LT HE
Christians Charter,

Shewing the Priviledges of a Believer.

II. THE
ART of DIVINE
Contentment.

III. A Discourse of
MEDITATION:

To which is added several

SERMONS

Preached occasionally.

By THOMAS WATSON Minister of *Stephens Wal-*
brook in the City of LONDON.

The sixth Edition.

4 x

Rom. 8. 32. *He that spared not his own Son, but delivered him up for us*
all; how shall he not with him also freely give us all things?

1 Tim. 4. 8. *For bodily exercise profiteth little, but godliness is profitable unto*
all things, having promise of the time that now is, and of that which is
to come.

Quam Divites illi qui omnia possident! Aretius.

LONDON, Printed for *Ralph Smith*, at the Bible in Corn-hil,
near the *Royal Exchange*. 1660.

248

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THREE

TREATISES

IN THE

Christian's Character

Showing the Privileges of a Christian

THE

ART OF DIVINE

CONJUGIUM

W. A. DISCOURSE OF

MEDITATION

To which is added a treatise

ON THE

Practical Occasional

By Thomas Watson Minister of the Gospel at

London

The Third Edition

Printed by J. Smith, at the New-Print Office, in Pall-mall, near the Theatre-Royal, 1733.

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70110/630/ 5/119/ 5/1

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TO THE
 Right Honourable and Religious, the Lady
Mary Vere,
 Baronnesse of **TILBURY,**
 And my much honoured Lady.

MADAM,



Have presumed upon your Ladyship, humbly to present you with these few Meditations : As it is a rich mercy to have a spiritual Foynture, so it cannot but be a comfort to know what it is. 'Tis a joy to the young heir to have a view of his estate; that is the work of this Treatise, to set before you the Land of promise. While we are here in the combate, we had need look to the Crown, to make us fight the more valiantly. Moses had an eye to the recompence of reward, and that did animate him against sufferings; yea, our blessed Saviour himself looked at the joy set before him, Madam, Could we live in the thoughts of these great things to come, what sublime, what sweet lives should we lead ! Surely, if there be any sadness gathers in our spirits, if any dependency; it comes in at this leak of unbelief. Unbelief is a bad neighbour, it is always raising either Jealousies of God, as if he would not be so good as his word; Unbelief with Sarah, laughs at the promise; or scruples in the heart, whether all these promises belong to us. The Diuel shot three fiery darts into the Virgin-castle of Eves heart, whereof the first was the most deadly, Yea, hath God said ? He would induce this belief in her, that God had not spoken truth; and when he had once wrought her to distrust, then

The Epistle Dedicatory.

she took of the tree, &c. All the train of temptation that Satan layes, is to blow up the fort of our Faith. We had need maintain this grace, it is Faith must maintain us. While the Pilot keeps his ship, his ship keeps him. Right Honourable, Blessed be the riches of Gods grace, who hath set this heavenly plant in your heart, and hath kept you in the faith, insomuch that all the shakings of the times have but seiled you the more; and I doubt not but he that hath begun a good work in you, will perform it untill the day of Jesus Christ. What an unparallel'd mercy is it to be kept free in the time of infection? God hath given your Lady-ship a sound judgement, and a tender conscience, both which are jewels of great price. I may say of you, as it is said of Jehoshaphat, his heart was lift up in the ways of the Lord, 2 Chron. 17. 12. Yet I have observed, the more you have been lifted up in God, the more you have been cast down in your self. It is excellent, when the higher we grow in knowledge, the lower we grow in humility. I speak it to the praise of free-grace: God hath crowned your silver hairs with golden vertues, every one of which doth shine as those precious stones, the Sardius, the Topaz, and the Diamond, Ezek. 28. 13. Holiness is a beautiful thing, it carries a graceful Majesty along with it. Alexander coming with his Army against Hierusalem, Jaddus the high Priest went out of the City to meet him cover'd with his Priestly Robes; an upper garment of Purple, embroydered with gold, and a golden Plate, wherein the Name of God was written; the sight was so grave and solemn, that the Emperour fell to the ground, as reverencing the Name of God. Such a sparkling lustre is there in holiness, that whosoever beholds it, must needs be astonished at it; nay, even those that oppose it, cannot but admire it. Grace differs little from glory; the one is the seed, the other the flower; Grace is glory militant, and glory is grace triumphant. Theodosius thought it a greater honour that he was a Christian, than the head of an Empire. Madam, your Piety is a greater glory to you, than your Parentage; it is more to be the daughter of faith, than to descend from Nobles; or to have the blood-royal running in
your

The Epistle Dedicatory.

your veins. There is a time shortly coming, when neither birth, estate, or any worldly embellishments will do us good; you have laid in provision against that time, and gotten the new birth, when all other birth and Nobility must lie in the dust. This is that which makes your name small in Gods Church as the wine of Lebanon: Go on Right Honourable in those paths which have an immediate tendency to life and blessedness. We are like to meet with many rubs in the way before we get to heaven; it is said of Israel, their soul was much discouraged because of the way. Had we more grace, we should have need enough to use it; expect we must slay serpents; but the righteous will hold on his way, Job 17.9 Is not every Christian an Ensign-bearer to carry Christs Colour? We must resolve to be good in good earnest; the almost Christian shall be almost saved. It is wise counsel our Saviour gives, that we should count what Religion will cost us, Luk. 14.28. It will cost us reproach; this is a part of Christs Livery which we must wear. Think not that our innocency will privilege us from the reproaches and slanders of the world; Christ was the most innocent upon earth, never did any unholy thought come into his mind, yet his innocency would not shield him from slander; he was called a friend of sinners. Let us not be discouraged; shall we cease from being Saints, because others will not cease from being Devils? Is it a wonder, when an Army is in fight, to see the bullets fly abroad, and the fire-balls? when the seed of the serpent is fighting with the seed of the woman, is it strange to see the bullets of temptation fly, and the fire-balls of slander? But if our innocency will not keep us from being shot at, it will keep us from being hurt; for as no flattery can heal a bad conscience, so no slander can hurt a good. Again, Religion will cost us persecution; this is a part of Christs legacy which he hath left us, in the world ye shall have tribulation. Our ship would soon overturn, if it were not ballasted with some afflictions. A Christian is a compounded creature; he hath some evil in him, therefore God afflicts; and he hath some good in him, therefore the Devil afflicts; Hence that of Cyprian*, when a man begins to be religious, he must think of go-

Num. 21.4

* Cum cre-
peris in
Christo pie
vivere, in-
grederis
torcular.

ing

The Epistle Dedicatory.

ing into the wine-press; and perhaps the blood of the grapes may be pressed out; but the meditation of things to come should sweeten the tryals present, and make us, though we cannot live without them, yet to live above them. What if the times are worse, if they make us better? and if our burdens be heavy, seeing the way we are to go is but short! Madam, I will not further detain you; I make bold to devote this Manual to your honour; I acknowledge how weak and unfeathered it is, therefore unfit to fly abroad into the world; but the importunity of some friends, and principally the many favours received from your honour when I was in your Noble Family, and which have been since continued, did press upon me (yet not without some reluctancy in my own thoughts) to commit it to the publick. I hope the Discourse may be seasonable, and doubt not but it will be effectual, if it be as a nail fastened by the great Master of Assemblies. I have drawn but the ~~gay~~ ^{gay} ~~eggs~~ ^{eggs} ~~or~~ ^{or} dark lineaments of that blessed condition which the Saints shall arrive at; expect not to see it in its orient colours, till God himself give you the Pattern, and you shall both see and enjoy it at once. The Lord preserve your Lady-ship, and all those Noble Branches descended from you; which is the prayer of,

From my Study at
Stephens Walbrook,
Febr. 5. 1651.

MADAM,
Your Honours most humble
and faithful servant,

THOMAS WATSON.

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THE CHRISTIANS CHARTER.

I Cor. 3. 21, 22, 23.

For all things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods.

CHAP. I.

The Porch or entrance into the words, together with the Proposition.



Appineffe is the mark, and centre which every man aims at. The next thing that is sought after *being*, is being happy; and surely, the nearer the soul comes to God who is the fountain of life and peace, the nearer it approacheth to happineffe; and

who so near to God as the Beleever, who is mystically one with him: he must needs be the happy man: And if you would survey his blessed estate, cast your eyes upon this text, which points to it, as the finger to the Dial: *For all things are yours.* The text may not unfitly be compared to the Tree of Life*, which bare twelve manner of fruits, and yeilded her fruit every moneth; there

Rev. 12. 2.

are many precious clusters growing out of this text, and being skilfully improved, will yeild much excellent fruit.

In the words we have the Inventory of a Christian, *All things are yours*; A strange Paradox ! when a beleever can call nothing his, yet he can say, * all things are his. I have often thought a poor Christian that lives in a prison, or some old cottage, is like the Usurer, who though he goes poor, and can hardly finde himself bread, yet hath thousands out at use: So it is with a childe of God, * *as having*

nothing, yet possessing all things. What once the Philosopher said, *Solus sapiens dives*, Only the wise man is the rich man; give me leave to say, only the beleever is the rich man; here is his state summed up, *All things are his*.

Object. Before I come to the words, there is an objection must be removed; If all things are ours, there seems to be a community; what is one mans, is anothers.

Answ. The Apostle doth not speak here of civil Possessions; *Paul* wat no leveller, he did not go about to destroy any mans propriety; * for though he saith, *All things are yours*; yet he doth not say, what any man hath is yours.

Object. But is it not said, *ἅπαντα κοινὰ*; They had all things common? *Acts* 2. 44.

Answ. It is true: but first, This was purely voluntary: * non fuit *praeceptum*, sed *susceptum*, there was no precept for it.

Piscator. If it be objected, that this was set down as an example to imitate.

I answer, Examples in Scripture are not alwayes Argumentative: The Prophet *Elijah* called for fire from heaven, to consume the Captains and their fifties *; but it doth not therefore follow, that when one Christian is angry with another, he may call for fire from heaven. Thus the Primitive Saints out of Prudence and Charity, had all things common; it will not therefore follow, that in every age and century of the Church, there should be a common

* *E. sunt. fideli-
um opes ut vel
cum Craso Rege
certare auster,
quantumvis sum-
ma premantur
& injuria, &
inopia.* Wein-
richius.

* 2 Cor. 6. 10.

Answ.

* *Omnia vestra
qua in sacris li-
teris non exco-
pta.* Pet. Mart.

Object.

Answ.

* *Piscator.*

* *2 Kings* 1. 10

mon stock, and every one have a share.

2. I answer; Though the Disciples had all things common, yet still they held their propriety, as is clear by *Peters* speech to *Ananias*, * *Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?* *Acts* 5. 4. It is true in one sense, what the Primitive Church had, was not their own; so much as could be spared, was for the relief of the Saints; thus all things were common; but still they kept a part of their estate in their own hand. There is as the Schoolmen observe, *duplex jus*, a double right to an estate, a right of *propriety*, and a right of *charity*. The right of charity belongs to the poor, but the right of propriety belongs to the owner. For instance, God made a Law, * That a man must not put his sickle into his neighbours corne. We read that the Disciples being hungry when they went through the fields on the Sabbath, did pluck the ears of corn, there was *charity*; but they must not put the sickle into the corn, here was *propriety*. This I the rather speak, because there are some, that when God hath made an enclosure, would lay all common: It was Satan pulled down *Job's* hedge. The Lord hath set the eighth Commandment as a fence about a mans estate; and he that breaks this hedge, a serpent shall bite him. Thus having taken that objection out of the way, I come now to the Text.

And it falls into three parts. 1. The Inventory, *πάντα, All things*. 2. The Proprietors, *υμεις, All things are yours*. 3. The tenure, *υμεις Χριστοι, Ye are Christs*. Which three branches will make up this one Proposition.

Doctr. That all things in heaven and earth are the portion and prerogative of a believer. *He that overcometh shall inherit all things*, *Rev.* 21. 7. A large Inventory! *All things*: we can have but all. And the Apostle useth an ingemination, he doubles it, to take away all hesitancy and doubting from faith,

CHAP. II.

The Arguments proving the Proposition.

THere are two Reasons which will serve to illustrate and confirm the Proposition, *All things are a believers.*

Reas. I.

1. Because the Covenant of Grace is his. The Covenant is our *Great Charter*, by virtue of which God settles all things in heaven and earth upon us. By sin we had forfeited all; therefore if all things be ours, the title comes in by a Covenant; till then we had nothing to hold by. This Covenant is the issue and birth of Gods love, it is the legacy of free-grace. This Covenant is enriched with mercy, it is embroydered with promises: you may read the Charter, * *I will be their God*. And there is a parallel to it, * *I am God, even thy God*: This is a sufficient dowry. If God be ours, then all things are ours.

* Jer. 31. 34.

יהוהי ליהם

אלהים

* Psal. 50. 7.

אני ה' אללהם

אלהים אבנו

I.

He is, 1. *Eminently Good*. One Diamond doth virtually contain many lesser pearls: the excellencies in the creature are single, and want their Adjuncts. Learning hath not alwayes Parentage: Honour hath not alwayes Vertue. No Individual can be the receptacle and continent of all perfections: But those Excellencies that lie scattered in the creature, are all united and concentred in God, as the beames in the Sun, the drops in the Ocean.

2.

2. He is *Superlatively Good*. What ever is in the creature, is to be found in God after a more transcendent manner. A man may be said to the wife, but God is infinitely so; Powerful, but God is eternally so; Faithful, but God is unchangeably so. Now in the Covenant of Grace, God passeth himself over to us to be our God, *I am God, even thy God*.

This Expression, *I am thy God*, imports three things :

1. *Pacification*. You shall find grace in my sight, I will cast a favourable aspect upon you. I will put off my armour, I will take down my Standard, I will be no more an enemy. 2. *Donation*. God makes himself over to us by a deed of gift, and gives away himself to us : he saith to the believer, as the King of *Israel* said to the King of *Syria*, * *I am thine, and all that I have*, This is *alvearium divini mellis*, an hive full of divine comfort: all that is in God is ours: his Wisdom is ours, to teach us ; his Love is ours, to pity us ; his Spirit is ours, to comfort us ; his Mercy is ours, to save us. When God saith to the soul, *I am thine*, it is enough, he cannot say more. 3. *Duration*. I will be a God to thee, as long as I am a God.

1.

2.

* 1 Kings 10. 4

3.

Reas. 2.

2. *Reason*. All things are a believers, because Christ is his. Jesus Christ is ~~sub~~ *the* *Diastixus*, the pillar and hinge upon which the Covenant of Grace turns. Without Christ, we had nothing to do with a Covenant. The Covenant is founded upon Christ, and is sealed in his blood. * *Exod. 15. 17.* We read of the mercy-seat *, which was a divine Hieroglyphick, typifying Jesus Christ. *There will I meet thee, and I will commune with thee from above the Mercy-seat*, ver. 22. To shew that in Christ God is propitious. From above this *Mercy-seat* he communes with us, and enters into Covenant. Therefore it is observable, when the Apostle had said, *All things are yours*, he presently adds, *Ye are Christs*. There comes in the title, we hold *all in capite*. This golden chain, *Things present, and things to come*, is linked to us, by vertue of our being linked to Christ. By faith we have an interest in Christ; having an interest in Christ, we have an interest in God; having an interest in God, we have a title to all things.

CHAP. III.

The opening of the Charter. Things present are a Beleevers.

Quest.

AND now I come to that great question, What are the things contained in the Charter?

Answ.

Resp. There are two words in the text that expresse it, *Things present*, and *things to come*. I begin with the first.

I. Τα ἐνεσῶτα, Things present are a beleevers. Amongst these things present, there are three specified in the text; *Paul*, and *Apollo*, the *world*, *life*, &c. Here is methinks, a row of pearl: I will take every one of these asunder, and shew you their worth; then see how rich a believer is, that wears such a chaine of pearl about him.

S E C T. I. *Paul and Apollo are yours.*

I.

I. Under these words, **Paul and Apollo*, by a figure are comprehended all the Ministers of Christ *, the weakest as well as the eminentest. *Paul and Apollo are yours*, viz. their labours are for * edifying the Church. They are the helpers of your faith; the parts of a Minister are not given for himself, they are the Churches *. If the people have a taint of error, the *Ministers of Christ* must season them with wholesome words; therefore they are called * *the salt of the earth*. If any soul be fainting under the burden of sin, it is the work of a Minister to drop in comfort, therefore he is said to hold forth the breasts as a nurse *. Thus *Paul and Apollo* are yours: All the gifts of a Minister, all his graces, are not only for himself, they are the * Churches. A Minister must not monopolize his gifts

* Εἰς Παῦλος.

* Summi & infimi. Pareus.

* Vobis ad bonum inserviant.

Aretius.

Adminicula

fidei, Beza.

* Παῦλος &

* Πολλῶς ὑ-

μῶν, ὡς ἐνεργα-

σίαι καὶ ὑποστά-

Oecumenius

in locum.

* Mat. 5 13.

* 1 Thef. 2. 7.

* Ephes. 4. 8.

gifts to himself, this is to *hide his talents in a napkin*; such an one makes an enclosure, where God would have all common. *Paul* and *Apollo* are yours: The Ministers of Christ should be as musk among linnen, which casts a fragrancy; or like that box of spikenard, which being broken fill'd the house with its odour *; So should they do by the savour of their ointments. A Minister by sending out a sweet perfume in his doctrine and life, makes the Church of God as a garden of spices. *Paul* and *Apollo* are yours: They are as a lamp or torch to light souls to heaven *.

Chrysostome's hearers thought they had better be without the Sun in the firmament, than **Chrysostom* in the Pulpit. *Paul* and *Apollo* are springs that hold the water of life: as these springs must not be *poisoned*, so neither must they be *shut up or sealed*. A Minister of Christ is both a granary to hold the corn, and a Steward to give it out. 'Tis little better than theft, to with-hold the bread of life. The lips of *Apollo* must be as an hony-comb, dropping in season and out of season. The graces of the Spirit are sacred flowers, which though they cannot die, yet being apt to wither, *Apollo* must come with his water-pot *. It is not enough that there be grace in the heart, but it must be poured into his lips. As *Paul* is a believer, so all things are his; but as *Paul* is a Minister, so he is not his own, he is the Churches. There are three Corollaries I shall draw from this.

Use. 1. If *Paul* and *Apollo* are yours, Every Minister of Christ is given for the edifying of the Church; take heed that you despise not the least of these; for all are for your profit. The least star gives light, the least drop moistens, the least Minister is no lesse than an *Angel*. There is some use to be made even of the lowest parts of men: There are gifts differing *, but all are yours. The weakest Minister may help to strengthen your faith. In the Law, all the Levites did not sacrifice, onely the Priests, as *Aaron*, and his sons;

* John 12.3.

* Rev. 1. 20.

* *Salus est scilicet non lucere, quam Chrysostomum non docere.*

* 1 Cor. 3. 6.

Use. 1.

* Rom. 12. 6.

sons; but all were serviceable in the worship of God; those that did not sacrifice, yet helped to bear the Ark. As in a building, some bring stones, some timber, some perhaps bring onely nails; yet these are useful, these serve to fasten the work in the building: The Church of God is a spiritual building *, some Ministers bring stones, are more eminent and useful; others timber; others lesse, they have but a nail in the work; yet all serve for the good of this building. The least nail in the Ministry serves for the fastening of souls to Christ, therefore let none be condemned. Though all are not Apostles, all are not Evangelists, all have not the same dexterous abilities in their work; yet remember, *all are yours*, all edifie. Oftentimes God crowns his labours, and sends most fish into his net, who though he may be lesse skilful, is more faithfull, and though he hath lesse of the *braine*, yet more of the *heart*. An Ambassador may deliver his Ambassage with a trembling lip, and a stammering tongue, but he is honorable for his works sake, he represents the Kings person.

2.

Use 2. If *Paul and Apollo are yours*, all Christs Ministers have a subserviency to your good, they come to make up the match between Christ and you: then love *Paul and Apollo*. All the labours of a Minister, his prayers, his tears, the pregnancy of his parts, the torrent of his affections, all are yours; then by the law of equity there must be some reflections of love from your hearts towards *Paul and Apollo*, such as are *set over you in the Lord* *. And shew your love,

* Phil. 2. 29.

1. By honouring them. *Manoah* would know the Angels name, that he might honour him *. And the Apostle calls for this, 1 *Thes.* 5. 13. *We beseech you, brethren, know them which labour among you, and are over you in the Lord, and to esteeme them very highly.* They are co-workers with God, 2 *Cor.* 6. 1. God and his Ministers (to speak with reverence)

* Judg. 13. 17.

reverence) drive one and the same trade ; and *they labour among you*, therefore *esteem them very highly*. Next to sending out Christ and the Spirit, God never honoured the world more than in sending out his Pauls and Apolles. Kings may be your fathers to nurse you up in peace *, but * *Ish. 49. 23.* Ministers are your fathers to beget you to Christ * ; the * *1 Cor. 4. 15.* earthly father is an instrument of conveying nature, the spiritual father of conveying grace. Therefore *Chrysostom* wonders how it comes to passe that the Ministers are not only more revered than Kings and Judges, but than our natural parents. What shall we say then to those who make no more reckoning of their Ministers, than the Egyptians did of their shepherds? *Every shepherd was an abomination to the Egyptians*, Gen. 46. 34. Know them (saith the Apostle) *that labour among you* ; many can be content to know them in the meannesse of their parentage ; *Is not this the Carpenters son ?* to know them in their infirmities, but not to know them in the Apostles sense, so as to give them double honour. Surely, were it not for the Ministry, you would not be a vineyard, but a wilderness ; were it not for the Ministry, you would be destitute of the two seals of the Covenant, Baptisme and the Lords Supper ; you would be Infidels ; for *faith comes by hearing*, and *how shall they hear without a Preacher ?* verse 10. 14. Oh therefore honour Paul and Apollo ; though their persons may be mean, yet their office is honourable.

2. Shew your love to the Ministers, by pleading their cause, when they are unjustly traduced and calumniated. It is counted by some a piece of their Religion, *ἐκδιδόντες ὀψίον*, (as *Justin Mart.* speaks) neatly and handsomely to defame a Minister ; Others who would be thought more modest, though they do not raise a report, yet they can receive it as a welcome present. This is contrary to that Apostolical rule, *1 Tim. 5. 19. against an Elder* (or Minister)

ster) receive not an accusation, but before two or three witnesses. *Constantine* was a great honourer of the Ministry; it is reported of him, that he would not read the envious accusations brought in against them, but did burn them; Oh if you love *Paul* and *Apollo*, stand up in their defence, become their advocates; it was a Law the *Egyptians* made, that if a man found another in the hands of thieves, and did not deliver him when it was in his power, he was condemned to dye; when your Ministers fall among *thieves* who would rob them of their good name, do you seek to deliver them. We have too many who labour to clip the credit of Gods Ministers, to make them weigh lighter; oh do you put in some grains into the scales; Do they open their mouths to God for you, and will not you open your mouths in their behalf? Certainly if they labour to save your souls, you ought to save their credit.

3. Shew your love to your Ministers, by encouraging them, and by being a screene to keep off injuries from them. If they seek your *establishment*, you must seek their *encouragement*; if they endeavour your *salvation*, you must endeavour their *safety*; the very name of an Ambassador, hath been a protection from wrongs. What an unnatural thing is it, that any should strive to bring them to death, whose very calling is to bring men to life? The Minister

* 1 Cor. 4. 16. is a spiritual father *; it was a brand of infamy on them, *Hos. 4. 4. For this people are as they that strive with their Priest*. Was there none to fall out with but the Priest, even he that offered up their sacrifices for them? and what is it think we, for men to quarrel with their spiritual fathers? even those whom they once had a venerable opinion of, and acknowledged to be the means of their conversion? Either love your spiritual fathers, or there is ground of suspicion that yours was but a false birth.

Use. 3.

Use 3. If Paul and Apollo are yours, they are for the building you up in your faith; Then endeavour to get good by the labours of Paul and Apollo, I mean, such as labour in the Word and Doctrine. Let them not plow upon the Rock: Answer Gods end in sending them among you. Labour to profit: you may get some knowledge by the Word, such as is discursive and polemical, and yet not profit.

Quest. What is it to profit?

Resp. The Apostle tells us, Heb. 4. 2. *When we mingle the Word with faith*, that is, when we so hear, that we believe, and so believe, that we are transformed into the image of the Word; *Ye have obeyed from the heart that form of doctrine, ^{Εἰς ὃν μαρτυροῦμεν} into which ye were delivered* *. * Rom. 6. 17. It is one thing for the truth to be delivered to us, and another thing for us to be delivered into the truth: The words are a Metaphor taken from lead or silver cast into a mould. This is to profit, when our hearts are cast into the mould of the Word preached: As the seed is spiritual, so the heart is spiritual. We should do as the Bee, when she hath sucked sweetnesse from the flower, she works it in her own hive, and so turns it to honey: Thus when we have sucked any precious truth, we should by holy meditation work it in the hive of our hearts, and then it would turn to honey: we should profit by it. Oh let the labours of Paul and Apollo have an influence upon us. A good hearer should labour to go out from the Ministry of the Word, as Naaman out of Jordan; his leprous flesh was healed, and became as the other: So though we came to the Word proud, we should go home humble; though we came to the Word earthly, we should go home heavenly: our leprosie should be healed. Ambrose observes of the woman of * Samaria, that came to Jacobs Well: She came peccatrix, she went away *pradicatrix*; She came a

* John 4. 7.

sinner, she went away a Prophetesse. Such a metamorphosis should the Word of God make. Let not the Ministers of Christ say upon their death-beds, the bellows are burn't, and the lead consumed; they have spent their lungs, and exhausted their strength; but know not whether they have done any thing, unlesse preached men to hell. It is *Austins* note upon those words of the Apostle, *That they may give up their accounts with joy*, Heb. 13. 17.

* Quando rationem reddiuri sumus cum gaudio: quando videmus homines proficere in verbis Dei. Quando laborat cum gaudio operarius Dei in agro? Quando arborem inspicit & fructum videt, quando attendit segetem & in fructu area prospectu tubertatem; hoc viso non sine causis laboravit, dorsum curvavit, manus attrivit, frigus & aestus toleravit. Aug. Tom. 1c.

When * (saith he) doth a Minister give up his account with joy, but when he hath been working in the vineyard, and sees fruit appear? Brethren, this will be his joy, and your joy too in the day of the Lord; Oh labour to grow: some grow not at all, others grow worse for hearing; *Evil men shall wax worse and worse*, 2 Tim. 3. 13. as *Pliny* speaks of some fish that swim backward: They grow dead-hearted in Religion, they grow covetous, they grow Apostates: It were far easier to write a book of Apostates in this age, than a book of Martyrs; men grow riper for hell every day. Oh labour to thrive under the spiritual dew that falls upon you. Let not the Ministers of Christ be as those which beat the aire. Is it not sad when the spiritual clouds shall drop their raine upon a barren heath? When the Ministers tongue is as the pen of a ready Writer, and the peoples heart is like oyled paper that will take no impression? Oh improve in grace. If you have a barren piece of ground, you do all you can to improve it, and will you not improve a barren heart? It is a great *Encomium* and honour to the Ministry, when people thrive under it: *Need we as some others, Epistles of Commendation* *? *Paul* esteemed the *Corinthians* his glory and his Crown; hence saith he, though other Ministers have need of letters of commendation, yet he needed none; for when men should hear of the faith of these *Corinthians*, which was wrought in them by *Pauls* preaching; this was sufficient certificate for him, that God had

* 2 Cor. 3. 1.

had blessed his labours, there should need no other Epistle, they themselves were *walking Certificates*, they were his letters testimonial. This was an high commendation ; what an honour is it to a Minister, when it shall be said of him as once of *Octavius*, when he came into *Rome*, he found the walls of brick, but he left them walls of marble ? So when the Minister came among the people, he found hearts of stone, but he left hearts of flesh ? On the other side, it is a dishonour to a Minister when his people are like *Labans Lambs*, or *Pharaoh's kine*. There are some diseases which they call *opprobria Medicorum*, the reproaches of Physicians ; and there are some people who may be called *opprobria Ministrorum*, the reproaches of Ministers : what greater dishonour to a Minister, then when it shall be said of him, he hath lived so many years in a Parish, he found them an ignorant people, and they are so still ; he found them a dull, slothful people, (as if they went to the Temple, as some use to go to the Apothecaries shop, to take a *Recipe*, to make them sleep) and they are so still ; he found them a profane people, and so they are still. Surely there is some fault, or God doth not go forth with his labours ; such a people are not a Ministers Crown, but his heart-breaking. Beloved, when Gods stars shine in the firmament of the Church, will you still walk in the dark ? when for the work of Christ they are *nigh unto death*, will you be as nigh unto hell as ever ? when these golden bells of *Aaron* sound, shall they not chime in your souls to Christ ? I beseech you, *let your profiting appear to all*. God sends *Paul* and *Apollo*, as blessings among a people, they are to be helpers of your faith ; if they *toile all night and take nothing**, 'tis to be feared that * Luke 5. 5. Satan caught the fish ere they came at their net.

1 Tim. 4. 35.

SECT.

SECT. 2. Shewing, That the world is a believers.

2.

* Etm noque.

2. The next thing is, the world is yours.

1. The lawful use of the world, } is a believers.

2. The special use of the world, }

1. The *lawful use of the world* is yours. The Gospel doth somewhat enlarge our Charter. We are not in all things so tyed up as the Jews were; there were several sorts of meat that were prohibited them; they might eat of those beasts only that did chew the cud, and part the hoof*; they might not eat of the *swine*, because though it did divide the hoof, yet it did not chew the cud; nor of the *Hare*, because though it did chew the cud, yet it did not divide the hoof, it was unclean; but to Christians that live under the Gospel, there is not this prohibition. *The world is yours*, the lawful use of it is yours; every creature being sanctified by the Word and prayer, is good*, and we may eat, asking no question for conscience sake. The world is a garden, God hath given us leave to pick of any flower. It is a Paradise, we may eat of any tree that grows in it, but *the forbidden*, that is, sin; yet even in things lawful, beware of excess*. We are apt to offend most in lawful things. The world is yours to traffick in; only let them that buy, *be as if they bought not*,* 1 Cor. 7. 30. Take heed that you do not drive such a trade in the world, that you are like to break in your trading for heaven.

* Etiam in licetis cavendum.

* Opus est terrenis veticulis, quibus utamur, non fruamur.

Aug. Tom. 3.

2. The *special use* of the world is yours.

1. The world was made for your sake.

2. All things that fall out in the world are for your good.

1. The world *was made for your sake*. God hath raised this great fabrick chiefly for a believer. The Saints are *Gods jewels*, Mal. 3. 17. The world is the shrine or Cabi-

net

not where God locks up these jewels for a time. The world is yours^{*}, it was made for you. The Creation is but a Theatre to act the great work of Redemption upon. The world is the *field*, the Saints are the *corne*, the Ordinances are the *showers*, the mercies of God are the *Sunshine* that ripens this *corne*, death is the *sickle* that cuts it down, the Angels are the *harvesters* that carry it into the barn. The world is yours; God would never have made this field, were it not for the *corne* growing in it. What use then is there of the wicked? They are as an hedge to keep the corn from forrain invasions, though oft times they are a thorn hedge.

* Δι' ὑμᾶς ἐστὶ
ἡ γῆ. Occu-
men.

Quest. But alas, a childe of God hath oft the least share in the world; how then is the world his?

Quest.

Answ. If thou art a believer, that little thou hast, though it be but an handful of the world, it is blest to thee; If there be any *consecrated ground* in the world, that is a believers. The world is yours; *Esau* had the *venison*, but *Jacob* got the *blessing*: a little blest is sweet. A little of the world with a great deal of peace, is better than the *revenues of unrighteousnesse*. Every mercy a child of God hath, swims to him in *Christs blood*, and this sauce makes it relish the sweeter. Whatever he tastes, is seasoned with Gods love; he hath not only *corne* but *money* in the mouth of the sack, not only the *mercy*, but the *blessing*: So that the world is a believers. An unbeliever that hath the world at will, yet the world is not his, he doth not taste the quintessence of it. *Thornes and thistles* doth the ground bring forth to him. He feeds upon the fruit of the curse^{*}, *I will curse your blessings*; he eats with bitter *herbs*: So that properly the world is a believers. He only hath a Scripture-tenure, and that little he hath turns to cream. Every mercy is a *present* sent him from heaven.

Psal. 37. 16.

* Mal. 2. 2.

2. All things that fall out in the world, are for your good.

1. The

1. The want of the world, }
 2. The hatred of the world, } is for your good.

Mundi indig-
 gentia.

1. The *want of the world* is for your good. By wanting the honours and revenues of the world, you want the temptations that others have. Physicians observe that men dye sooner by the abundance of blood, than the scarfity; 'tis hard to say which kills most, the *sword* or *surfet*: A glutton with his teeth digs his own grave. The worlds beauty tempts, but it is like the *Rhododaphne*, a fair plant to the eye, but poison to the taste. The want of the world is a mercy.

Mundi inimi-
 citia.

2. The *hatred of the world* is for your good. Wicked men are instruments in Gods hand for good, (*albeit they mean not so*;) they are flails to thresh off our husks, files to brighten our graces, leeches to suck out the noxious blood*. Out of the most poinsonful drug, God distills his glory and our salvation. A childe of God is beholding even to his enemies; *The ploughers ploughed upon my back**; if they did not plough and harrow us, we should bear but a very thin crop. After a man hath planted a tree, he prunes and dresseth it*. Persecutors are Gods-pruning hook, to cut off the excrescencies of sin; and evermore the bleeding vine is most fruitful: the envy and malice of the wicked shall do us good: God stirred up the people of *Egypt* to hate the Israelites, and that was a means to usher in their deliverance. The frowns of the wicked make us the more ambitious of Gods smile; their incensed rage, as it shall carry on Gods decree, (for while they sit backward to his command, they shall row forward to his decree) so it shall have a subserviency to our good. Every crosse wind of providence shall blow a believer nearer to the port of glory. What a blessed condition is a childe of God in! kill him, or save him alive, it is all one*. The opposition of the world is for his good. *The world is yours.*

* Dant preciosa
 balsama. H. cr.

* Pl. 129. 3.

* Viti non est
 luxuriantum.

* αὐτῶν τοῦ
 τοῦ αἵματος
 Πινδαρ.

SECT. 3. Shewing, *That life is a believers.*

3. The next thing is, *Life is yours.* Hierome understands it of the *life of Christ*. It is true, Christs life is ^{*am 3.} ours; the life which he lived on earth, and the life which he now lives in heaven; his satisfaction and his intercession both *are ours*, and they are of unspeakable comfort to us. But I conceive by *life* in the text, is meant *natural life*, that which is contradistinguished to death: So Ambrose. But how is life a believers? two ways.

Ambrose.

1. The priviledge of life, }
2. The comfort of life, } is his.

1. The *priviledge of life* is a believers: that is, life to a childe of God, is an advantage for heaven: this life is given him to make provision for a better life. Life is the porch of eternity; here the believer dresseth himself, that he may be fit to enter in with the Bridegroom. We cannot say of a wicked man, (unlesse Catachrestically) that *life is his*. Though he lives, yet life is not his, he is *dead while he lives*. He doth not improve the life of nature to get the life of grace; he is like a man that takes the lease of a farm, and makes no benefit of it. *Diu fuit in mundo, non vixit*; he hath been so long in the world, as Seneca speaks, but he hath not lived. He was born in the Reigne of such a King, his father left him such an estate, he was of such an age, and then he died; there's an end of him, his life was not worth a prayer, nor his death worth a tear. But life is yours; 'tis a priviledge to a believer, while he hath natural life, *he layes hold upon* * *eternal life*; how ^{* 1 Tim. 6. 11.} doth he work out his salvation? what ado is there to get his evidences sealed? what weeping? what wrastling? how doth he even take heaven by storme? So that *life is yours*: It is to a childe of God a season of grace, the seed-

Seneca.

time of eternity; the longer he lives, the riper he grows for heaven. The life of a believer spends as a lamp, he doth good to himself and others; the life of a sinner runs out as the sand, it doth little good. The life of the one is as a figure ingraven in marble; the life of the other, as letters written in dust.

2. The *comfort of life* is a believers *. *As sorrowful,*
 * 2 Cor. 6. 10. *yet alwayes rejoycing*: take a childe of God at the greatest disadvantage, let his life be over-cast with clouds, yet if there be any comfort in life, the believer hath it. Our life is oft imbecile and weak, but the spiritual life doth administer comfort to the natural. Man (saith *Augustine*) is compounded of the *mortal part*, and the *rational part* *; the rational serves to comfort the mortal. So, I may say, a Christian consists of a natural life, and a spiritual; the spiritual revives the natural. Observe how the spiritual life distils sweetnesse into the natural, in three cases.

1. In case of *poverty*. This oft eclipses the comfort of life *. But what though poverty hath clipped thy wings?
 * ἡδὺν πτωχίας βαρύτερον πτωχίας. Menand.
poor in the world, yet rich in faith, Jam. 2. 5. The one humbles, the other revives.

2. In case of *Reproach*. This is an heart-breaking, *Psalm*
 69. 20. *Reproach hath broken my heart*. Yet a Christian hath his Cordial by him, 2 Cor. 1. 12. ἡ δὲ καύχησις ἡμῶν: *For this is our rejoycing, the testimony of our conscience*. Who would desire a better Jury to acquit him than God and his own conscience?

3. In case of *losses*. 'Tis in it self sad, to have an interposition between us and our dear relations. A limb as it were pull'd from our body; and sometimes our estates strangely melted away; yet a believer hath some gleanings of comfort left, and such gleanings as are better than the worlds * vintage. *Ye took joyfully the spoiling of your goods*, *γινώσκοντες ὅτι ἐαυτοὶ*, *knowing in your selves, that you have*

* Homo compositus ex mortali & rationali.
 Aug.

* Judg 8. 2.

have in heaven a better and an enduring substance, Heb. 10. 34. They had lost their estate, but not their God. Here is you see, the dry rod blossoming. The spiritual life distills comfort into the natural. Take the sourest part of a Christians life, and there is comfort in it. When you hear him sighing bitterly, it is for sin; and such a sigh, though it may break the heart, yet it revives it*. The tears of the godly are sweeter than the triumph of the wicked. The comfort that a wicked man hath is only *imaginary*, it is but a *pleasant fancy*; as rejoycing, yet alwayes sorrowing: He hath that within spoils his musick. But *life is yours*. When a believers life is at the lowest ebbe, yet he hath a spring-tide of comfort.

CHAP. IV.

The Augmentation of the Charter.

AMong these *inward* Things present, there are yet two other eminent priviledges which are in the believers Charter.

1. Remission.
2. Regeneration.

SECT. I. Shewing, That remission of sin is a jewel of the believers Crown.

1. The remission of his sin. To pardon sin, is one of the *Jura Regalia*, or *Royalties*, belonging only to God. Popes pardons are like *blanks in a lottery*, good for nothing, but to be torne. *Who can forgive sins, but God only?* Mark 2. 7. Now this remission or pardon is,

1. A costly mercy.
2. A choice mercy.

1. It is a *costly mercy*. That which inhanceth the price

Heb. 9. 22.

of it, is, 'tis the great fruit of Christs blood: *Without shedding of blood is no remission* * ; Christ did bleed out our pardon: he was not only a *Lamb without spot*, but a *Lamb slain*. Every pardon a sinner hath, is written in Christs blood.

* Jer. 31. 34.

Psal. 32. 1.

* Mat. 9. 2.

אשר *

* Gen. 27. 38.

* Gen. 30. 11.

* Exod. 34. 6.

* Verfe 7.

* 2 Sam. 12. 20

2. It is a *choice mercy*. This jewel God hangs upon none but his Elect. 'Tis put into the Charter, *I will forgive their iniquity, and I will remember their sin no more* *. This is an enriching mercy, it entitles us to blessednesse; *Blessed is the man to whom the Lord imputeth not his sin*. Of all the debts we owe, our sins are the worst; now to have the book cancelled, and God appeased; to hear God whisper by his Spirit, *Son, be of good cheer, thy sins are forgiven* *; I will not blot thy *name* out of my book, but I will blot thy *sins* out of my book: This is a mercy of the first magnitude. *Blessed is that man*; in the original it is in the plural, *blessednesses* *. Hast thou but one blessing, my father, saith * *Esau*? Lo, here a plurality, a whole chaine of blessings. Pardon of sin draws the silver link of grace, and the golden link of glory after it. 'Tis a *voluminous mercy*, there are many mercies bound up with it. You may name it *Gad*, for behold *a troop comes* *. When God pardons a sinner, now he puts on (if I may so speak) his brightest robe: Therefore when he would proclaim himself in his glory to *Moses*, it was after this manner, *The Lord, the Lord, merciful* *. His mercy is his glory: and if you read a little further, you shall see it was no other than pardoning mercy *; *Forgiving iniquity, and transgression and sin*, &c. This is an high act of indulgence. God seals the sinners pardon with a kisse. This made *David* put on his best cloaths, and anoint himself *. It was strange his childe newly dead, and God had told him, that the Sword should not depart from his house, yet now he falls anointing himself: the reason was, *David* had heard good

good news, God sent him his pardon by *Nathan* the Prophet * ; *The Lord hath put away thy sin*. This oyle of gladnesse which God had poured into his heart, made way for the anointing oyle. * 2 Sam. 12. 13

Quest. How shall I know that this priviledge is mine ?

Quest.

Ans. He whose sins are pardoned, hath something to shew for it. There are three Scripture-evidences ; 1. The pardoned sinner is a weeping sinner. Never did any man read his pardon with dry eyes : Look upon that weeping penitent, *She stood behinde Christ weeping* *. Her heart was a sacred limbeck, out of which those tears were distilled. Oh how precious were *Maries* tears ! surely more costly in Christs esteem than her oyntment ; they dropped from her as so many pearls. Her amorous eyes whose sparkles had so oft set on fire all her lovers, she now seeks to be revenged on them, and washeth Christs feet with her tears. Her embroidered hair which with its curling and crisping had so oft as a net ensnared others, she now takes penance of it, and makes it a towel to wipe Christs feet ; here was a pardoned penitent. A pardon will make the hardest heart relent, and is able to turn the stone into a Spring. O sinner, ask thy self the question, Is thy heart dissolved into tears ? doth it melt for sin ? God seals his pardons only upon melting hearts. * Luk. 7. 38.

Ans.

Quest. But to what purpose is all this cost ? what needs weeping after pardon ?

Quest.

Ans. Because now sin and mercy are drawn forth in more lively colotirs than ever. The Spirit comes thus to a sinner ; Thou hast sinned against God, who never intended thee evil, thou hast abused that mercy that saves thee ; all this thou hast done, yet behold, here is thy pardon ; I will set up my mercy above thy sin, nay, in spight of it. The sinner being sensible of this, falls a weeping, and wisheth himself even dissolved into tears. He * looks upon * Zach. 12. 10.

Ans.

- a bleeding Christ, with a bleeding heart. Nothing can so melt the heart of a sinner, as the love of God, and the blood of Christ. 2. He whose sins are pardoned, his heart burns in a flame of love. Thus we read of *Mary Magdalen*, as her eyes were *broached* with tears, so her heart was red with love to Christ; *For she loved much* *. Gods love in pardoning a sinner is attractive. The Law hath a driving power, but love hath a drawing power. 3. He whose sins are pardoned, is willing to pardon others; he doth forbear and forgive those that have offended him, *Eph. 4. 32*. Some will pray, go to Church, give almes, &c. any thing but *forgive*; it is the *σημα*, and brand set upon the heathens, *implacable*, *Rom. 1. 31*. Those who live out of charity, cannot pray the Lords prayer, or if they do, they must pray against themselves; they pray that God will forgive them *as they forgive others*, which is in effect to pray that God will not forgive them. Surely he that hath tasted of pardon will think it, but rational and Christian, that he should forgive his offending brother.

SECT. 2. Shewing, *That Regeneration goes along with Remission, and is a branch of the Charter.*

2. 2d. Priviledge, *Regeneration*; which is nothing else *Παλινογενια*, but the transforming the heart, and casting it into a new mould: you have a pregnant place for this *, *Be ye transformed by the renewing of your minde*. In the *Incarnation*, Christ did assume our *humane nature*; and in *Regeneration*, we partake of his *divine nature*.

- This blessed work of *Regeneration*, is in Scripture called sometimes the *new birth* *, because it is begotten of a new seed, the *Word*, *Jam. 1. 18*. And sometimes the *new creature* *; new, not in substance, but in quality. This is the great promise, *Ezek. 36. 26*. *A new heart also will I give*

give you. Observe, Remission and Regeneration are two twins; When God pardons, he takes away the Rebels heart. Where this work of Regeneration is wrought, the heart hath a new *Byas*, and the life a new *Edition*. How great a priviledge this is, will appear two ways. Till this blessed work of Regeneration, we are in a spiritual sence,

1. Stil-born.

2. Illegitimate.

1. Stil-born; *Dead in trespasses and sins*, Eph. 2. 1. A I.
man in his pure naturals is dead;

1. In respect of working.

2. In respect of honour.

1. In respect of *working*. A dead man cannot work. ^{1. Respectu ope-}
The works of a sinner in Scripture are called *dead works**; ^{ris}
Bid a natural man do any thing, you had as good set a dead ^{* Heb. 9. 14.}
man about your work: bring him to a Sermon, you do but
bring a dead Corps to Church? bring him to the Sacra-
ment, he poysons the Sacramental Cup; he may receive
the Elements, but nothing concocts*: It is as if you
should put bread and wine into a dead mans mouth. ^{* Christus fide-}
Re- ^{discernendus.}
*prove him sharply for sin**; To what purpose do you strike ^{Testul.}
a dead man? ^{* Tit. 1. 13.}

2. He is dead *in respect of honour*. He is dead to all ^{2. Respectu ho-}
priviledges; he is not fit to inherit mercy. Who sets the ^{noris.}
Crown upon a dead man? The Apostle calls it the Crown
of life, *Rev. 2. 10.* It is only the *living Christian* shall
wear the *Crown of life*.

2. A man unregenerate is spiritually *illegitimate*: The
Divel is his father. *Ye are of your father the Divel**. Thus ^{* John 8. 44.}
it is till Christ be formed in the heart of a sinner; then *his*
reproach is rolled away from him. Regeneration doth en-
noble a person; therefore such an one is said to be *born of* ^{* O anima Del-}
God, *1 Joh. 3. 9.* O how beautiful is that soul! I may say ^{i. signata ima-}
with *Bernhard**; O divine soul, invested with the image ^{ne, despon/ata}
^{fide, donata spi-}
of. ^{ritu, &c. Bern.}

of God, espoused to him by faith, dignified with the Spirit ! A person regenerate is embroidered with all the graces ; he hath the silver spangles of holiness, the Angels glory shining in him ; he hath upon him the reflex of Christs beauty. The new creature is a new Paradise set full of the heavenly plants. An heart ennobled with grace (to speak with reverence) is Gods lesser heaven.

CHAP. IV.

Shewing that things to come are a Believers.

AND so I slide into the second part of the Text, *καὶ ἡμεῖς ταῦτα*, *Things to come* are yours : here is portion enough ! It is a great comfort that when things present are taken away, yet things to come are ours. Me thinks, the very naming this word, *Things to come*, should make the spirits of a Christian revive. It is a sweet word ; our happiness is in reversion, the best is behind, all is not yet come that is promised. Truly if we had nothing but what we have here, we were miserable (a) ; here are disgraces, martyrdomes ; we must taste some of that Gall and Vineger which Jesus Christ drank upon the Crosse ; but, O Christian, be of good chear, there is something *to come* : the best part of our portion is yet unpaid. *All things to come are yours*. God deals with us, as a Merchant that shews the worst piece of cloth first. We meet sometimes with course usage in the world ; that piece which is of the finest spinning, is kept till we come at heaven. It is true, God doth *chequer* his work in this life, white and black ; he gives us something to sweeten our pilgrimage here, the Prelibations and tastes of his love ; these are the earnest and *first-fruits* ; but what is this to that which is to come ? *Now we are the sons of God*, 1 John 3. 2. *But it doth not yet appear what*

what we shall be: expect that God should keep his best wine till last; *Things to come are yours.*

CHAP. VI.

The first Prerogative; to Come.

BUT what are those things that are to come?

Quest.
Ans.

Ans. There are twelve things yet to come, the which I call twelve Prerogatives Royal, wherewith the Beleever shall be invested. The first is set down in the Text, which I will begin with. 1. * *Death is yours.*
1. Death in Scripture is called an Enemy, 1 Cor. 15. 26. Yet here it is put in a Christians Inventory, *Death is yours.* 'Tis an Enemy to the mortal part, but a friend to the spiritual. It is one of our best friends next to Christ; Death is a part of the joincture. When *Moses* saw his rod turned into a serpent, it did at the first affright him, and he fled from it; but when God bade him take hold of it, he found by the miraculous effects, which it wrought, it did him and the people of *Israel* much good; so death at the first sight is like the rod turned into a serpent, it affrights; but when by Faith we take hold of it, then we find much benefit and comfort in it. As *Moses* rod divided the waters, and made a passage for *Israel* into *Canaan* *; So death divides the Waters of Tribulation, and makes a passage for us into the *land of promise*. Death is called the King of Terroures *, but it can do a childe of God no hurt; This snake may hisse, and wind about the body, but the sting is pull'd out *; the Bee by stinging loseth its sting. * 1 Cor. 15. 55. While death did sting Christ upon the Crosse, it hath quite lost its sting to a Believer: it can hurt the soul no more than *David* did King *Saul*, when he cut off the lap of his garment. Death to a Believer, is but like the arresting

* 18. 14.

* Exod. 19. 16.

* Job 18. 14.

* 1 Cor. 15. 55.

ing of a man for a Debt, after the Debt is paid; Death, as Gods Sergeant at Armes may Arrest us, and carry us before Gods justice; but Christ will shew our discharge; the Debt-book is crossed in his blood.

Quest. How is death ours?

Answ. Two wayes.

1. It is the Out-let to Sin.
2. It is the In-let to happinesse.

I.

1. Death to a Beleever, is an Out-let to sin: we are in this life under a *sinful necessity*; even the best Saint; *There is not a just man upon earth, that doth good and sinneth not* *. Evil thoughts are continually arising out of our hearts, as sparks out of a Furnace. Sin keeps house with us whether we will or no; the best Saint alive is troubled with *Inmates*; though he forsakes his finnes, yet his sins will not forsake him. 1. Sinne doth *indispose* to good;

* Eccles. 7. 10.

How to performe that which is good I finde not, Rom. 7. 18. When we would pray, the heart is as a Voyal out of tune: When we would weep, we are as clouds without rain.

2.

2. Sin doth *irritate* to evil; *The flesh lusts against the spirit* *. There needs no wind of Tentation, we have Tide strong enough in our hearts, to carry us to Hell. Consider sin under this three-fold notion.

* Gal. 5. 17.

I.

1. Sin is a *body of death* *, and that not impertinently. First, It is a *body*, for its weight. The body is an heavy and weighty substance: so is sin a *body*, it weighs us down. When we should pray, the weights of Sin are tyed to our feet that we cannot ascend. *Asfelm* seeing a little Boy playing with a Bird, he let her fly up, and presently pulls the Bird down again by a string: So, saith he, it is with me, as with this Bird; when I would fly up to heaven upon the wings of meditation, I find a string tyed to my leg; I am overpowered with corruption; but Death pulls off these weights of sin, and lets the soul free. Secondly, Sin

σώμα τῆς θανάτου.

* Rom. 7. 24.

Sin is a *body of death*, for its annoyance. It was a cruel torment that one * used, he tyed a dead man to a living, that ^{* Mercurius.} the dead man might annoy and infest the living. Thus it is with a child of God, he hath two men within him, flesh and Spirit, Grace and corruption; there is the dead man tyed to the living; a proud sinful heart is worse to a child of God, than the smell of a dead Corps. Indeed to a natural man sin is not offensive; for being *dead in sin*, he is not sensible: but where there is a vital principle, there is no greater annoyance than the body of Death: Insomuch that the pious soul oft cryes out, as *David*, *Wo is me, that I dwell in Mesek, and sojourn in the tents of Kedar* *. So ^{* Psal. 120. 5.} saith he, *Wo is me, that I am constrained to abide with sin! How long shall I be troubled with inmates? How long shall I offend that God whom I love? When shall I leave these tents of Kedar?*

2. Sin is a *Tyrant*, it carries in it the nature of a Law; the Apostle calls it the *law in his members* *. There is ^{* Rom. 7. 24.} the *law* of Pride, the *law* of Unbelief; it hath a kind of jurisdiction, as *Cesar* over the Senate. *What I hate, that do I* *: The Apostle was for the present like a man carried down the stream, and was not able to beare up against it. Whence are our carnal fears? whence our passions? whence is it that a child of God doth that which he allows not? yea, sometimes against knowledge? The reason is, he is captived under sin; but be of good chear; where grace makes a *Combat*, death shall make a *Conquest*.

3. Sin is a *leprous spot*. It makes every thing we touch unclean: We read, when the Leprosie did spread in the walls of the house, the *Priests commanded them to take away the stones in the wall in which the Plague was*, and take other stones, and put in the place of those stones, and take other mortar, *Levit. 14. 42.* *. But when the Plague spread a- ^{* Lev. 14. 42.} gain in the wall, then he must break down the house with

* Ver 45.

the stones and timber thereof, *ver. 45.* * Thus in every man naturally, there is a *fretting leprosie* of *sin*, pride, unbelief, impenitency, &c. These are leprous spots: now in *conversion*, here God doth, as it were, take away the old stones and timber, and put new in the room; he makes

* Ezek. 36 26

a change in the heart of a sinner*, but still the leprosie of sin spreads; then at last, *death* comes and pulls down the stones and timber of the house, and the soul is quite freed from the leprosie. Sin is a defiling thing, it makes us red with guilt, and black with filth*; 'Tis compared to a

* *Quanta sceleris vitiosa mens.* Tull.

* *Ila. 30. 22.** *Ejus et steriles** *steriles sunt** *fruges; ejus** *gustum in rabiem** *adiguntur** *canes.* Plin.* *Nihil in lege** *menstruato im-** *mundum.* Hier.* *Ultimus mor-** *borum medicus** *mors.*

*menstruous cloth**; we need carry it no higher. * *Pliny*

tells us that the Trees with touching of it would become barren; and *Hierom* saith, there was nothing in the Law

more uncleane, than the *menstruous cloth**; this is sin. Sin draws the Devils picture in a man; malice is the devils eye; oppression is his hand; hypocrisie is his cloven

foot; but behold, death will give us our discharge, death is the last and best Physician*, which cures all diseases; the aking head, and the unbelieving heart. Sin

was the Mid-wife that brought Death into the World, and Death shall be the Grave to bury Sinne; O the Priviledge of a Believer! he is not taken away in his finnes,

but he is taken away from his finnes. The *Persians* had a certain day in the yeare, which they called *vitiorum interitum*,

wherein they used to kill all Serpents and venomous creatures*: Such a day as that will the day of death

be to a man in Christ. This day the old Serpent dies in a Believer, that hath so often stung him with his temptations: this day the finnes of the godly, these vene-

mous creatures shall all be destroyed; they shall never be proud more; they shall never grieve the Spirit of God

more; the *Death* of the *body* shall quite destroy the *Body* of death.

2. Death to a Believer, is an In-let to happinesse:

* *Sampson*

* *Briffon. de reg. P. r. si. lib. 2.*

* *Sampson* found an honey-comb in the Lyons Carcase; * Phil. 1. 21.
 so may a childe of God suck much sweetness from death.
 Death is the gate of life; death pulls off our rags, and
 gives us change of rayment: all the hurt it doth us, is to
 put us into a better condition. Death is called in Scripture
 a sleep, 1 Thes. 4. 14. *Those that sleep in Jesus*: as after
 sleep the spirits are exhilarated and refreshed: so after
 Death, *the times of refreshing come from the presence of the*
Lord. Death is yours. Death is a believers ferry-man, to fer-
 ry him over to the *land of rest*; it opens the portal into hea-
 ven, (as *Tertullian* speaks:) The day of a Christians death, is
 the birth-day of his heavenly life; it is his Ascension-day to
 glory; it is his marriage-day with Jesus Christ. After his fu-
 neral begins his marriage; Well then might *Solomon* say,
Better is the day of a mans death, than the day of his birth *.
 Death is the spiritual mans preferment, why then should he
 fear it? Death I confesse hath a grim visage to an impeni-
 tent sinner; so it is ghastly to look upon; it is a pursuivant to
 carry him to hell; but to such as are in Christ, *Death is yours*:
 It is a part of the Joincture. Death is like the *Pillar of*
cloud *. It hath a dark-side to a sinner; but it hath a light-
 side to a believer: Deaths pale face looks ruddy, when the
 blood of sprinkling is upon it; in short, Faith gives us a
 propriety in heaven, Death gives us a possession; Fear not
 your priviledge; the thoughts of death should be delight-
 ful. *Jacob*, when he saw the Chariots, his spirits revived:
 Death is a Waggon or Chariot to carry us to our Fathers
 house. What were the Martyrs flames but a fiery Chari-
 ot to carry them up to heaven? How should we long for
 Death? This world is but a Desert we live in; Shall we
 not be willing to leave it for Paradise? We say, *it is good*
to be here, we affect an earthly eternity: but grace must
 curb nature. Think of the priviledges of Death. The
 Planets have a proper motion, and a violent; by their pro-

*Nemo ante fa-
nera felix.
Solon.*

* Eccles. 7. 1.

* Exod. 14. 19

1 Cor. 1. 5.

* Ab hoc corpore
fuga & clap-
fio pro summo
munere deside-
ratur. Aug.
Tom. 1.

per motion they are carried from the West to the East; but by a violent motion they are over-ruled by the *Primum Mobile*, and are carried from the East to the West: So, though naturally we desire to live here, as we are made up of flesh; yet grace should be as the *Primum Mobile*, or master-wheel, that sways our will, and carries us in a violent motion, making us long for death. Saint Paul desired to be dissolved; and 2 Cor. 5. 2. *In this we groan earnestly, desiring to be clothed upon with our house which is from heaven*: we would put off the earthly cloaths of our body, and put on the bright robe of immortality*; *we groan*, *συναλζομεν*, 'Tis a Metaphor taken from a mother, who being pregnant, groans and cries out for delivery. *Austin* longed to dye, that he might see that head which was once crowned with thornes. We pray, *Thy Kingdome come*: And when God is leading us into his Kingdome, shall we be afraid to go? The times we live in should methinks, make us long for death; we live in dying times, we may hear as it were Gods passing-bell ringing over these Nations. *Felix Nepotianus, qui hæc non videt*, as *Hierome* said in his time; *Nepotian* is an happy man, that doth not see the evils which befall us: they are well that are out of the storm, and are gotten already to the haven.

Quest. But who shall have this priviledge? *Ans.* Death is certain: but there are only two sorts of persons, to whom we may say, *Death is yours*. 'Tis your pre-ferment.

I.

1. Such as *dye daily*: We are not born Angels; dye we must? Therefore we had need carry alwayes a death-head about us. The Basilisk if it see a man first, it kills him; but if he see it first, it doth him no hurt: The Basilisk Death, if it sees us first, before we see it, 'tis dangerous: but if we see it first by meditating upon it, it doth us no hurt; study death, often *walk among the tombs*. It is
the

the thoughts of death before hand, that must do us good. In a dark night, one Torch carried before a man, is worth many Torches carried after him : one serious thought of death *before hand*, one tear shed for sin before death, is worth a thousand shed after, when it is too late. 'Tis good to make death our *familiar*, and in this sense to be *in deaths oft* * : that if God should presently seal a Lease of ejection, if he should send us a letter of Summons this night to surrender, we might have nothing to do but to dye.

* 1 Cor. 11. 23.

Alas, how do we adjourne the thoughts of death ! 'Tis almost death to think of it. There are some that are in the very threshold of the grave, who have one leg in the earth, and another leg in hell : yet *put far from them the evil day* *. I have read of one *Lyfocrates*, who in his old age dyed his gray haire black, that he might seem young again. When we should be building our *Tombs*, we are building our *Tabernacles* : dye daily, lest you dye eternally. The holy Patriarchs in purchasing for themselves a burying place, shewed us what thoughts they still had of death. *Joseph of Arimathea* erected his Sepulchre in his Garden : we have many that set up the *Trophies* of their victories ; others that set up their *Scutchions*, that they may blaze their honour : but how few that set up their Sepulchres ? who erect in their hearts the serious thoughts of death ? Oh remember when you are in your *gardens*, in places most delicious and fragrant, to keep a place for your Tomb-stone ; dye daily. There is no better way to bring sin into a Consumption, than by oft looking *on the pale horse, and him that sits thereon* *. By thinking on death, we begin to repent of an evil life ; and so we disarm death before it comes, and cut the lock where its strength lies.

* Amos 6. 3.

* Rev. 6. 8.

2. Such as are *in heaven before they dye* ; death is yours. If we will needs be high-minded, let it be in setting our mind

2.

mind upon heavenly things. Heaven must come down into us before we go up thither. A childe of God breaths his faith in heaven; his *thoughts* are there: *when I awake*,
 * Tanto dulcius *I am still with thee* *, Psal. 139. 17. David awaked in
 quanto sapim. heaven; his *Conversation* is there; Philip. 3. 20. *For our*
Conversation is in heaven. The believer often ascends
 Mount Tabor, and takes a prospect of glory. O that we
 had this celestial frame of heart! When *Zaccheus* was in
 the croud, he was too low to see Christ; therefore he

* Luke 19. 4. climbed up into the *Sycamore-tree* *; When we are in a
 croud of worldly businesse, we cannot see Christ: Climb
 up into the tree by divine contemplation: If thou would-
 est get Christ into thy heart, let heaven be in thy eye: *Set*

* τα ἄνω σκε- *your affections upon things above* *, Colof. 3. 2. There needs
 18171. no exhortation to set our hearts on things below. How is
 the curse of the Serpent upon most men? *Upon thy belly*

* Gen. 3. 14. *shalt thou go, and dust shalt thou eat all the days of thy life* *.
 Those that feed only upon dust, *golden dust*, will be un-
 willing to return to dust: Death will be terrible.

The tribes of *Reuben* and *Gad* desired *Moses*, that they
 might stay on this side *Jordan*, and have their portion
 * Num. 32. 41. there; it being a place convenient for their Cattel *: It
 seems they minded their Cattel more than their passage
 into the holy Land: So many Christians, if they may have
 but a little grazing here in the world, in their Shops, and
 in their Farms, they are content to live on this side the
 River, and mind not their passage into the Land of Pro-
 mise: you that are in heaven before you dye, *Death is*
yours.

An earthly Saint is a contradiction. The Greek word
 * Αγίος. for Saint * signifies a man refined and separated from the
 earth: if an Astronomer, instead of observing the Pla-
 nets, and the motions of the heavens, should take a reed
 in his hand, and fall a measuring of the earth, would not
 this

this be counted a Solecisme? and is it not as great a Solecisme in Religion, when men that pretend to have Christ and heaven in their eye, yet *minde earthly things*? Phil. 3. 19. Our souls, me thinks should be like to a ship, which is made little and narrow downwards, but more wide and broad upwards: So our affections should be very narrow downwards to the earth, but wide and large upwards towards heavenly things. Thus we see death is a privilege to believers; death is yours. The heire while he is under age, is capable of the land he is borne to: but he hath not the use or the benefit of it, till he comes of age; be as old as you will, you are never of age till you dye: Death brings *us of age*, and then the possession comes into our hands.

CHAP. VII.

The second Prerogative Royal of a Believer.

NOW I proceed to the second Prerogative, which is yet to come: what holy *David saith of Sion, Glorious things are spoken of thee, O thou City of God*, Psal. 87. 3. I may apply to these blessed things in reversion.

2. The second Prerogative Royal of a Christian, is, he shall be *carried up by the Angels*. In this life, a believer is carried by the *Saints*; they lift him upon the wings of their prayers; and when they can carry him no longer, after death the *Angels* take him, and carry him up: Wicked men who are of the Devils *life-guard*, when they dye, they shall have a *black-guard* of Angels to carry them: Thou who art an old sinner (that hast an hoary head, but thy heart is as young in sin as ever) I may say to thee as Christ said in another sense, to *Peter: When thou*

* Joh. 11. 8.

art old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whether thou wouldest not *. So I say, Thou old sinner, the time is shortly coming, when thou shalt stretch forth thy hands on thy death-bed, and another shall binde thee, and carry thee whether thou wouldest not; thou shalt be carried by a black-guard: but a believer shall be carried by the Angels into heaven:

* Luk. 16. 22.

The beggar died, and was carried by the Angels into Abrahams bosome *. Abrahams bosome is a figurative speech, representing the seat of the Blessed: thither was he carried by the Angels: Poor *Lazarus*, when he was upon earth, he had no friends, but dogs to come at him; when he was dead, he had a convoy of Angels. After our fall, the Angels (as well as God) fell out with us, and became our enemies; hence we read that the Angels (set out by the Cherubims) stood with a flaming sword, to keep our first Parents out of Paradise, *Gen. 3. 24.* but being at peace with God, we are at peace with the Angels: Therefore the Angel comes with an Olive-branch of Peace in his mouth, and proclaimes with triumph the newes of Christs Incarnation, *Luk. 2. 11.* For unto you is borne, in the City of David, a Saviour which is Christ the Lord: the Angels blesse God for mans Redemption, *Ver. 13.* And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying, Glory be to God in the highest. The Angels love mankind (especially where there is the new-man) and are ready to do all friendly offices for us. As in our life-time, they are our supporters, *Psal. 91. 11.* He shall give his Angels charge to keep thee: So after death they are our Porters: *Lazarus* was carried by the Angels. The Angels are called *ἀγγέλοι πνεύματα*, *minist'ring Spirits* *; they are willing to minister for the good of the Saints: Hence some observe, it is said, *Lazarus* was carried, *καὶ ἦν ἀγγέλων*, by the Angels, in the plural, not by one Angel:

* Heb. 1. 14.

Angel: as if the Angels had been ambitious to carry *Lazarus*, and every one strived which should have a part: wicked men do not strive more, who shall have a part in the death of the godly, than the Angels do, who shall beare a part in their ascension. O in what pomp and triumph did *Lazarus's* soul now ride! never was *Dives* so honoured in his life, as *Lazarus* was at his death. For a King to help to carry the Hearse of one of his Subjects, were an high honour; but a believer shall have a guard of Angels to conduct him. *Amasis* King of *Egypt*, that he might set forth his magnificence, would have his Chariot drawn with foure Princes, which he had conquered in the War: but what was all this to the Chariot in which *Lazarus*, and the soul of every believer shall be drawn at their death! they shall be carried by the Angels of God.

CHAP. VIII.

The third Prerogative Royal of a Believer.

THe next great Prerogative is, The Believer shall *be with Christ in glory*, Phil. 1. 23. I desire *ἀνασθαι*, to be dissolved, or *loosen anchor*, and to be with Christ. This is a priviledge of the first magnitude: surely, we can be no losers by *being with Christ*. A graft or scion, though it be taken out of the tree, it doth not perish, but is set into a better stock: thus it is with a Christian, while he is here, (even after Conversion) there is much of the wilde Olive still in him; now when this scion, by death is cut off, he doth not perish, but is set into a more noble and generous stock, he is with Christ, which is *farre better*: And well might the Apostle say, *its farre better*. * Phil. 1. 23. Is not a state of perfection, better than a state of imperfe-

tion: our graces are our best jewels, but they are imperfect, and do not give out their full lustre; grace is but in its infancy and minority here, it will not be of full growth, till we are with Christ. The best Christian is like a child put out to nurse. Here it is but *gratia initians* (as Bernard speaks,) we have but some imperfect bud-dings of grace; when we are with Christ, our graces shall be fully ripe and blown; in this life we are said to receive but *primitias Spiritus, the first fruits of the Spirit*. * We must not expect a full crop, till we are with Christ. Grace while we are here, is mingled with corruption. 'Tis like gold in the oar, or as the pillar of cloud, it hath its dark side, as well as its light; our faith is mingled with unbelief; our humility is stain'd with pride: the flame of grace is not so pure, but it hath some smoaky vapours. Our life of grace is said to be *hid* *, 'tis hid indeed under much corruption *, as the Sun is hid under a cloud, as the corne is hid under chaff, or as a pearle may be hid in the mire. Though grace cannot be *lost*, yet it may be *hid*. David so clouded his graces by sin, that others could hardly see the cloth of gold under the *filthy garments* *. Is it not *farre better* to be with Christ: our graces then shall shine forth in their perfection. This is a glorious priviledge, *we shall be with Christ*.

'Tis a blessed thing to be with Christ while we are here. *I am ever with thee* *. What is it the pious soul desires in this life? is it not to have the sweet presence of Christ? he cares for nothing but what hath *aliquid Christi* *, something of Christ in it: he loves duties, only as they are manuductions to Christ: why is prayer so sweet, but because the soul hath private conference with Christ? Why is the Word precious, but because it is a means to convey Christ? he comes down to us upon the wings of the Spirit; and we go up to him upon the wings
of

* Rom. 8. 23.

* Col. 3. 3.

* O Superi, quan-
tum sublimia
posteriora ceteris No-
bis habent!

* Zach. 3. 3.

* Psal. 73. 23.

Bucer.

of Faith: An Ordinance without Christ, is but feeding upon the dish instead of the meat. Why doth the wife love the letter, but because it brings news of her husband? Here we enjoy Christ *by letters*, and that is sweet; but what will it be to enjoy his presence in glory? Here is that which may amaze us, we shall *be with Christ*; Christ is all that is desirable: nay, he is more than we can desire. A man that is thirsty, he desires only a little water to quench his thirst; but bring him to the Sea, and here is more than he can desire. In Christ, there is not only a fulnesse of sufficiency, but a fulnesse of redundancy; it overflows all the banks: A Christian that is most sublimated by faith, hath neither an head to devise, nor an heart to desire all that which is in Christ; only when we come to heaven, God will enlarge the vessel of our desire, and will fill us as Christ did the water-pots with wine *, *up to the* * John 3. 7. *brim*. Now this priviledge of being with Christ, hath six priviledges growing out of it.

SECT. I. *The first priviledge of being with Christ.*

I. **V**ision. Job 19. ver. 26. *In my flesh shall I see God* *; * Job 19. 26. the sight of Jesus Christ will be the most sublime and ravishing object to a glorified Saint. When Christ was upon earth, his beauty was hid. *He hath no forme or comeliness* *: the light of the divine nature was hid in * Isa. 53. 2. the dark lanthorne of the humane: it was hid under reproaches, sufferings; yet even at that time there was enough beauty in Christ to delight the heart of God. *My Elect in whom my soul delighteth* *: his vaile was then up- * Isa. 42. 1. on his face; but what will it be when the vaile shall be taken off, and he shall appear all in his embroydery *? * *Tis* * *Ipsē Deus sufficit ad prami-* heaven enough to see Christ. *Whom have I in heaven but* * Psal. 73. 25. *thee* *? * There are, saith *Musculus*, Angels and Arch- * *Ibi sunt Angeli & Arch-* angels: *angeli.*

angels: I, but they do not make heaven: Christ is the most sparkling Diamond in the ring of glory.

SECT. 2. *The second priviledge of being with Christ.*

THe next priviledge is *Union*, our being with Christ is not only *local*, but *conjugal*: We shall so behold him, as to be made one with him. What nearer than union? what sweeter? Union is the spring of joy, the ground of priviledge; by vertue of this blessed union with Christ, all those rare beauties wherewith the humane nature of the Lord Jesus is bespangled, shall be ours. Let us compare two Scriptures, *Joh. 17. 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* That is, the glory of the humane nature; but this is not all, *ver. 22. The glory that thou hast given me, I have given them.* Christ hath not his glory only for himself, but for us: we shall shine by his beams*: Here Christ puts his graces upon his Spouse, and in heaven he will put his glory upon her. No wonder then the Kings daughter is *all glorious within*, and *her cloathing of wrought gold**. How glorious will the Spouse be, when she hath Christs jewels upon her? Judge not of the Saints, by what they are, but by what they shall be: *It doth not yet appear what we shall be*, 1 Joh. 3. 1. Why, what shall we be? *We shall be like him.* The Spouse of Christ shall not only be made one with Christ, but she shall be made *like Christ*; in other marriages, the Spouse changeth her condition, but here she changeth her *complexion*: not that the Saints in glory shall receive of Christs Essence; They shall have as much glory, as the humane nature is capable of; but though Christ conveys his image, yet not his Essence. The Sun shining upon a glasse, leaves a print of its beauty there; and it is hard to distinguish between the glasse

* Non tantum
aderit glori-
sed inest. Bern.

* Psal. 45. 13.

glasse and the sun-beam: but the glasse is not the beam, the Sun conveys only its *likenesse*, not its *Essence*.

SECT. 3. *The third priviledge of being with Christ.*

THE next priviledge is Nobility: which consists in two things.

1. The Saints shall sit with Jesus Christ when he judgeth the world: *Know ye not that the Saints shall judge the world* *? The Saints shall sit with Christ in Judicature, as the Justices of Peace with the Judge: the Saints are Christs Assessors; they shall be with him upon the Bench, applauding his righteous sentence. O what a glorious tribunal will that be! here the world judgeth the Saints, but there the Saints shall judge the world. 1. * 1 Cor. 6. 3.

2. They shall sit nearer the Throne than the Angels: The Angels are noble and sublime Spirits, but by vertue of our marriage-union, Christ having taken our flesh, and the knot being tyed between the Divine and Humane Nature in the Virgins womb, we shall be ennobled with greater honour than the Angels: The Angels are Christs friends, but not his Spouse. This honour have all his Saints *. As the Saints Robes in glory shall be brighter than the Angels, (theirs being only the *righteousnesse of creatures*, but these having upon them the *righteousnesse of God* *) so their dignity shall be greater. O infinite! here we are prisoners at bar, but there favourites at Court: The Saints shall sit down in glory above the Angels. 2. * Eph. 5. 32. * Jer. 2. 6.

SECT. IV. *The fourth priviledge of being with Christ.*

THE next priviledge is Joy: This joy of the Saints proceeds from Union; when our union with Christ is perfect, then our joy shall be full, *Revel. 21. 4.* And God

God shall wipe away all tears, and there shall be no more sorrow.

I.

* Mat. 9. 15.

1. There shall be no weeping. Jesus Christ hath provided a hankerchief to wipe off the tears of the Saints. Here the Spouse is in Sable, it being a time of absence from her husband *: But in heaven Christ will take away the Spouses mourning; he will put off all her black and bloody apparel, and will cloath her in white Robes, *Rev. 7. 13. White*, as it is an Embleme of the Saints purity, so it is a type of their joy; heaven should not be heaven, if there were weeping there; hell indeed is called a place of weeping; they that would not shed a tear for their sins while they lived, shall have weeping enough; but we never read of weeping in heaven. Christ will *take down our harps from the Willows*; there he will call for his Heralds and Trumpeters: The Angels, those blessed Quiristers shall sing the divine anthems of praise, and the Saints shall joyn in that heavenly Confort. If it were possible that any tears could be shed when we are with Christ, they should be the tears of joy, as sometimes we have seen a man weep for excessive joy; Christ will turn all our water there into wine.

2.

2. There shall be no sorrow; one smile from Christs face will make us forget all our afflictions: sorrow is a cloud gathered in the heart, upon the apprehension of some evil; and weeping is the cloud of grief dropping into rain: but in heaven the Sun of righteousness shall shine so bright, that there shall not be the least interposition of any cloud; there shall be no sorrow there, nor any thing to breed it: there shall be *no sin* to humble; heaven is such a pure soile that the Viper of sin will not breed there; There shall be no *Enemy* to molest. When *Israel* had conquered *Canaan*, yet they could not get rid of all the *Canaanites*, they would live among them; *But the*

*the Canaanites would dwell in that land**: But when we are with Christ, we shall never be troubled with *Canaanites* more. *In that day* (I may allude to that of the Prophet) *there shall be no more the Canaanite dwell in the house of the Lord**. God will keep the heavenly Paradise with a flaming sword, that none shall come near to hurt: *Upon all that glory shall be a defence**. There shall be nothing to breed sorrow in heaven. There are two things that usually raise the clouds of sorrow, and both shall be removed when we are with Christ.

* Judg. 1. 27.

* Zach. 4. 2.
Nullus ibi bo-
suum imctus.
Bern.

* Isa. 4. 5.

1. *The frownes of great men*: how ambitious are men of the Princes smile? but alas, that quickly sets in a cloud, and then their comforts are in the wain, they are said! but when we are with Christ, we shall have a perpetual smile from God: the Saints shall never be out of favour, Jesus Christ is the great favourite at Court; and as long as God smiles upon Christ, so long he will smile upon the Saints, they having on Christs beauty; and being part of Christ.

2. *The losse of dear friends*: a friend imparts secrets; friendship is the *marriage of affections*, it makes two become one spirit. *David* and *Jonathan* took sweet counsel together, their heart was knit in one: now here is the grief, when this precious knot must be untied: but be of good chear, if thy friend belong to the election, after thou hast parted with thy sins, thou shalt meet with him and never part. If thy friend be wicked, though he were thy friend on earth, thou wilt cease to be his friend in heaven. The pious wife shall not complain she hath lost her husband, nor the religious Parent, that he hath lost his childe; all relations are infinitely made up in Christ, as the whole constellation in the Sun, that great Lamp of heaven. When a man comes to the sea, he doth not complain that he wants his Cisterne of water: Though thou

didst suck some comfort from thy relations; yet when thou comest to the Ocean, and art with Christ, thou shalt never complain that thou hast left thy cistern behind: There will be nothing to breed sorrow in heaven; there shall be joy, and nothing but joy: Heaven is set out by that phrase, *Enter thou into the joy of thy Lord* *. Here joy enters into us, there we enter into joy: the joyes we have here, are *joyes*, those are *joyes*. These are *from heaven*, those are *in heaven*: the joyes that we shall have with Christ, are without measure, and without mixture. *In thy presence is fulnesse of joy* *.

* Psal. 16. 11.

I.

1. *The heart shall be filled.* Nothing but Christ can replenish the heart with joy: the understanding, will, affections, are such a *triangle*, that none can fill but the *Trinity*. As Christs beauty shall amaze the eye, so his love shall ravish the heart of a glorified Saint; must it not needs be joy to be with Christ? what joy when a Christian shall see the great gulfe shot between heaven and hell? What joy when Christ shall take a believer into the Wine-celler, and *kiss him with the kisses of his lips*? What joy when the match shall be at once made up, and solemnized between Christ and the soul? these are the more noble and generous delights.

2.

2. *All the senses shall be filled with joy; and, at once;* The eye shall be filled; What joy to see that Orient brightnesse in the face of Christ? there you may see the Lilly and the Rose mixed, *white and ruddy*, Cant. 5. 10. The Eare shall be filled; What joy to the Spouse to heare Christs voyce? The voyce of God was dreadful to Adam, after he had listened to the Serpents voyce? *I heard thy voyce in the garden, and was afraid*, Gen. 3. 10. But how sweet will the Bridegrooms voyce be? What joy to hear him say, *My Love, my Dove, my undefiled*? What joy to hear the musick of Angels, even the heavenly

ly host praising God? If the eloquence of *Origen*, the golden mouth of *Chrysostome* did so affect and charme the eares of their auditors, O then what will it be to heare the glorious tongues of Saints and Angels, as so many divine Trumpets sounding forth the excellencies of God, and singing Hallelujahs to the Lamb? * The *smell* shall be filled; What joy to smell that fragrancy and perfume that comes from Christ? *All his garments smell of myrbe, aloes, and Cassia.* The sweet breath of his Spirit blowing upon the soul, shall give forth its sent, as the wine of *Lebanon*. The *taste* shall be filled; * Christ will bring his Spouse into the *banqueting-house*, and she shall be inebriated with his love; O what joy to be drinking in this heavenly Nectar? This is the *water of life*: This is the *wine on the lees well refined*. The *touch* shall be filled; the Saints shall be ever in the embraces of Christ *; *Behold my hands and my feet; handle me, and see me, Luk. 24.* 39. That will be our work in heaven; we shall be ever handling the Lord of life: Thus all the senses shall be filled with joy. Well might the Apostle say, to be with Christ is *far better*. If Christs *sufferings* are full of joy *, what then are his embraces? If the dew of *Hermon* hill be so sweet, the first-fruits of Christs love; what will the full crop be? In short, there will be nothing in heaven but what shall adde infinitely to the joy of the Saints. The very torments of the damned shall create matter of joy and triumph. I may allude to that of the Psalmist, *The righteous shall rejoyce when he sees the vengeance* *; the Elect shall rejoyce upon a double account to see Gods justice magnificently exalted, and to see themselves miraculously delivered. There shall be no unpleasant object represented; *nothing but joy*. Such will that joy be, when we are with Christ, that as it is not possible, so neither is it fit for a man to speak, 2 Cor. 12. 4. We read

G 2

that

* *Ibi angelorum
Chori conci-
nunt.* Aug.

* *Inebriabuntur
ab ubertate di-
mus Dei.*

* *Latabitur
sponsa in osculis
& amplexibus
sponsi Latabitur
gratulabunda.*
Aug.

* *Jam. 1. 2.*

* *Psal. 58. 9.*

that *Joseph* gave his brethren money and provision for the way; But the full sacks were kept till they came at their fathers house; God gives us something by the way; some of the *hidden Manna*: some taste of his heavenly joy in this life, but the full sacks of corne are kept for heaven. O what joy to be with Christ? surely if there were such joy and triumph at *Solomons* coronation, *That all the earth rang with the sound of it* *; What joy will be on the Saints coronation-day, when they shall be eternally united to Jesus Christ?

* 1 King. 1. 40

SECT. V. The fifth priviledge of being with Christ.

* *Felix transi-
tus à labore ad
requiem, & pere-
grinatione ad
patriam.* Bern.

I Proceed to the next priviledge, which is *Rest* *. A Christian in this life is like *Quick-silver*, which hath a principle motion in it self, but not of rest: We are never quiet, but as the Ball upon the Racket, or the ship upon the waves. As long as we have sin, this is like the quick-silver: A child of God is full of motion and disquiet; *I have no rest in my bones by reason of my sin*, Psal. 38. 3. While there are wicked men in the world, never look for rest. If a man be poor, he is thrust away by the rich: if he be rich, he is envied by the poor; sometimes losses disquiet, sometimes law-suits vex; 'Tis only the prisoner lives in such a Tenement as he may be sure none will go about to take from him: The Saints in this life are in a Pilgrim-condition: the Apostles had *no certain dwelling place*, 1 Cor. 4. 11. We are here in a perpetual hurry, in a constant fluctuation: our life is like the Tyde, sometimes *ebbing*, sometimes *flowing*: here is no rest: And the reason is, because we are out of centre; every thing is in motion till it comes at the centre; Christ is the centre of the soul: the Needle of the compasse trembles, till it turnes to the North-pole. *Noahs Dove* found no rest

rest for the sole of her foot, till she came at the Ark. This Ark was a type of Christ; when we come to heaven, the *Kingdome that cannot be shaken* *, we shall have rest, *Heb.* * *Heb.* 12. 28.
 4. 9. *There remains therefore a rest for the people of God.* Heaven in Scripture is compared to a *granary*, *Mat.* 3. 12. * * *Mark* 3. 12.
 an emblem of rest. Wheat, while it stands on the ground, is shaken to and fro with the wind, but when it is laid up in the granary it is at rest: The Elect are spiritual wheat, who while they are in the field of this world are never quiet, the wind of persecution shakes this wheat, and every one that passeth by will be plucking these *sacred ears of corne*, but when the wheat is in the heavenly *Garner*, it is at rest; *There remains a rest, &c.* Not but that there shall be motion in heaven, (for Spirits cannot be idle) but it shall be without lassitude and weariness. It shall be a labour full of ease, a motion full of rest. When a believer is in heaven, he hath his *Quietus est*. The lower Region is windy and tempestuous; when we are once gotten into the upper Region of glory, there are no winds or noxious vapours, but a serene calmness; this is to be *σάπ. Χριστῷ*, with Christ.

SECT. VI. *The sixth priviledge of being with Christ.*

THe last is *Security*. 'Tis possible a man may have a few minutes of rest; but he is not *secure*, he knows not how soon Eclipses and Changes may come: he is still in fear *, and fear makes a man a servant, (saith the Philosopher) though he know it not. *There is torment in fear*, * *ἐστὶν δὲ τῆς φόβου δόξα, δὲ*
 1 John 4. 18. He that hath great possessions think thus; *ἡ φόβος, ἡ δόξα, ἡ σκ.*
 but how soon may I fall from this pinnacle of honour? how soon may the plunderer come? Nay, a believer that hath *durable riches*, yet is still pendulous and doubting concerning his condition.

1. He sometimes questions whether he be in the state of grace or no ; and thus he thinks with himself, Perhaps I believe, perhaps I do not believe : I have something that glisters, perhaps it is but a counterfeit chaine of pearle ; my faith is presumption, my love to Christ is but self-love ; And when the Spirit of God hath wrought the heart to some sound perswasion, he is soon shaken again ; as a ship that lies at anchor, though it be safe, yet it is shaken and tossed upon the water ; and these fears leave impressions of sadnesse upon the heart.

2. But secondly, he fears, that though he be in the state of grace, yet he may fall into some scandalous sin, and so grieve the Spirit of God, sadden the hearts of the righteous, wound his own conscience, harden sinners, discourage new beginners, put a song into the mouth of the profane, and at last God hide his face in a cloud. A childe of God after a sad declension, having by his sin put black spots in the face of Religion, though I deny not but he hath a title to the Promise ; yet he may be in such a condition, that he cannot for the present apply any Promise, he may go weeping to his grave.

These sad fears like black vapours, are still arising out of a gracious heart ; but when once a believer is with Christ, there is full security of heart ; he is not only out of danger, but out of fear. Take it thus ; A man that is upon the top of a Mast, he may sit safe for the present, but not secure. Perhaps the Pirates may shoot at the ship, and take it ; perhaps the winds may arise suddenly ; and the ship may be cast away in the storme ; but a man that is upon a Rock, he stands impregnable ; his heart is secure. A Christian in this life is like a man upon the top of a Mast ; sometimes the Pirates come abroad, viz. cruel persecutors, and they shoot at his ship, and oft, though the passenger (*the precious soul*) escapes, yet they sink the ship ;

ship; sometimes the winds of temptation blow, *those Northern winds*; and now the Christian questions whether God love him, or whether his name be enrolled in the book of life; and though being in Christ, there is no danger, yet his heart doth hesitate and tremble: but when he is with Christ, off from the top of the Mast, and is planted upon the Rock, his heart is fully secure; and you shall hear him say thus, Now I am sure I have shot the gulf, I am now *passed from death to life*, and none shall pluck me out of my Saviours arms.

CHAP. IX.

The fourth Prerogative Royal.

LET the Lucianists and Epicures place their happiness in this life; a believers is in reversion; the golden world is yet to come. I passe to the next Prerogative, which is:

4. The blessed inheritance, Col. 1. 12. *Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the Saints in light.* This world is but a *Tenement*, which we may be soon turned out of; heaven is an inheritance, and a glorious one. Heaven hath no hyperbole*: if the Skirts and Suburbs of the Palace, *viz.* the ** Calo non datur hyperbola.* Stars and Planets be so glorious, that our eyes cannot behold the dazling lustre of them; What glory then is there in the Chamber of presence? What is the *Sanctum Sanctorum*? Of this blessed place we have a figurative description, Rev. 21. *John* was carried away in the Spirit, Rev. 21. and had a vision of heaven, ver. 2. That it was the *Hierusalem* above, is clear, if we consult with ver. 22. *And I saw* Verse 22. *no Temple therein*: while we dwell upon earth, there is need.

need of a Temple, we shall not be above Ordinances, till we are above sin; but in heaven, God will be instead of a Temple, *He shall be all in all* *. And *ver. 25. There shall be no night there*: No City is to be found, not the most glorious Metropolis under heaven, where it is alwayes day: for though some Regions which lie immediately under the Pole, have light for several moneths together; yet when the Sun with-draws from the Horizon, they have as long a night before as they had a day: but saith the Text, *There shall be no night there*. In hell it is all night, but in heaven the day will be *ever lengthening*. Now this blessed Inheritance which the Saints shall possesse, hath eight Properties, or rather Priviledges worth our serious thoughts.

1. *Sublimenesse*. It is set out by a great and high Mountain, *Rev. 21. ver. 10*. It is placed above the Aëry and Starry heaven saith *Musculus*; it is the *Empyran* heaven, * 1 Cor. 21. 2. which Saint Paul calls the third heaven *. For the *situation* of it, it is far above all heavens, where Christ himself is *. This is *Sedcs beatorum*, the Royal Palace where Saints shall dwell. The men of this world are high in *power*, and in *pride*; but if they could build their Nests among the Stars, the Elect shall shortly be above them; they shall take their flight as high as Christ: here is a preferment worth looking after.

2. *Magnificence*. It is set out by *pearls* and *precious stones*, the richest jewels *. If the streets are of gold, What is the furniture and hangings? What is the Cabinet of Jewels? I wonder not, that *the violent take it by force*, Mat. 11. 12. I rather wonder others are no more violent: What are all the rarities of the world to this? The Coasts of Pearle, the Islands of Spices, the Rocks of Diamonds? What a rich place must that needs be, where God will lay out his cost? where wisdom doth contrive, and *Bounty* doth disburse?

Fulgentius

Fulgentius beholding the pomp and splendor of the *Roman* Senate-house, cried out, O how beautiful is the celestial *Hierusalem*, if the terrestrial Senate-house be so glorious ! In this blessed inheritance there is nothing but glory ; there is the *King* of glory * ; there are the *Vessels* of glory * ; there are the *Thrones* of glory * ; there is the *Weight* of glory * ; there are the *Crowns* of glory * ; there is the *Kingdome* of glory * ; there is the *Brightnesse* of glory * ; This is a purchase worth getting. What will not men adventure for a Kingdome ? The worst come to the worst ; 'tis but venturing our *blood*, we need not venture, our *conscience*.

* Psal. 24. 7.
* Rom. 9. 23.
* Mat. 19. 28.
* 2 Cor. 4. 17.
* Rev. 4. 4.
* 1 Thes. 2. 12.
* Heb. 1. 3.

3. *Purity*. Heaven is set forth under the Metaphor of pure gold, and transparent glasse, Revel. 21. 21. The Apostle calls it an *inheritance undefiled* *. Heaven is a pure place ; It is compared to the *Saphyr*, Rev. 21. 19. The *Saphyr* is a precious stone, of a bright sky colour *, and it hath a vertue in it, saith *Pliny*, to preserve chastnesse and purity. Thus Heaven is represented by the *Saphyr* ; it is a place, where only the refined sublimated spirits do enter. And Heaven is compared to the *Emeral*, ver. 19. which (as Writers say) hath a precious vertue to expel poyson. Heaven is such a pure soile, that as no *fever of lust*, so no *venome of malice*, shall be there ; with the *Emerald* it will expell poyson. There shall not enter into it any thing that *defileth*, Rev. 21. ver. 27. It is a Kingdome wherein *dwells righteousnesse*, 2 Pet. 3. 13. In this lower Region of the world, there is little righteousnesse ; They set up wickednesse b' a law, Psal. 94. 20. and the wicked devours his neighbour, which is more righteous than he, Hab. 1. 13. *Homo homini lupus*. The just man is oppressed because he is just. One saith, There is more justice to be found in hell, than here among them : for in hell no innocent person is oppressed ; but here

* 1 Pet. 1. 4.
* Caruleo colore. Plin.

* Mat. 5. 10. *onnesse* is the thing that is persecuted *. A man can hardly tread two steps, but either into sinne, or into suffering. In this world, the sinner need not feare any punitive vindictive act of justice; rather he that reproves sin may feare. Holinesse is the *white* that the Devil shoots at. But Heaven is a Kingdome, wherein dwells Righteousness: there is the Judge of the world; *who puts on righteousness as a Brest-plate* *: *who loves righteousness* *.

* Isa. 59. 17.
* Psa. 11. 7.

4. *Peaceableness*. The word שָׁלוֹם, *Peace*, comprehends all blessings. Peace is the glory of a Kingdome: this *white Lilly* is the best flower of a Princes Crowne. How happy was the raigne of *Numa Pompilius*, when the Bees made their hives of the Souldiers helmets! but where shall we find an uninterrupted peace upon earth: either *divisions* at home, or *warres* abroad, the beating of the Drums, the roaring of the Canons, the sounding of the Trumpets. *Solomons* Kingdome was peaceable a while, but how soon had he an alarm given him! 1 *King.* 11. 14. *The Lord stirred up an adversary against him*. How soon do the clouds of blood drop after a little Sun-shine of peace! but the *inheritance to come* is *peaceable*; there is the *Prince of peace* *, there the Saints *enter into peace* *, The Harp in ancient times was made the Hieroglyphick of peace; in heaven there shall be *the voyce of Harpers harping* *. The Saints in this life wear *garments rolled in blood* *, but in a state of glory, they are said to wear *white robes* *, which shall not be stained with the blood of war any more; in heaven *righteousness* and *peace* shall kisse each other *.

* Isa. 9. 6.
* Isa. 57. 2.

* Rev. 14. 2.
* Isa. 9. 5.

* Rev. 7. 9.

* Psa. 85. 10.

— *Pax una triumphis*

Innumerus melior. —

5. *Amplitude*, The inheritance is sufficiently spacious for all the Saints; The garner wide enough to receive all those infinite graines of wheat that shall be laid in it: *And*
he

he that talked with me had a golden reed to measure the City, &c. The City lieth four-square, and the length is as large as the breadth, and he measured the City with the reed twelve thousand furlongs *. Or, as I find it in some Greek Copies. Twelve times twelve thousand furlongs. Here is a finite put for an infinite; impossible it is that any *Arithmetician* should number these furlongs; It is a phrase only that darkly shadows out the amplitude and largeness of this celestial City; though there be *innumerable company of Saints and Angels* in heaven, yet there is infinitely enough room to receive them: *In my Fathers house are many Mansions* *. Some are of opinion that every believer shall have a particular Mansion in glory. Every Saint shall have *his Kingdome*, saith *Fansenius*. We know our Saviour told his Apostles that they should sit upon twelve thrones *. Certainly the Saints shall not be straitned for room. The continent of glory is wide enough for the most vast sublime spirits to expatiate in.

6. *Safety*. It is an inheritance that the Saints cannot be defrauded of; it is in safe hands. God keeps the inheritance for them, *1 Pet. 1. 4.* and keeps them for the inheritance, *1 Pet. 1. 5.* so that there can be no defalcation, nothing can hinder the Saints from taking possession.

7. *Light*; It is called an inheritance *in light* *. *Col. 1. 12.* *ἐκ λυθὼς ἐν τῷ φωτί*. If every star were a Sun, it could never shadow out the bright lustre of this celestial Paradise. Light is a glorious creature; *τὸ καλλίστον ὄντος*; what were all the world without light but a dark prison? What beauty is there in the Sun when it is masqued with a cloud? *Lumen actuat colores*, saith the Logician: Light doth actuate the colours, and make every flower appear in its fresh beauty. Heaven is a *diaphanum* or bright body, all over embroydered with light; not like *Cælum stellatum*, or

* Rev. 21. 15, 16
ὅτι ὁ κύριος ἡμε-
τέριον ἡμετέριον
δοξῆς ἡμετέριον

* John. 14. 2.

* Mat. 19. 28.

starry heaven, here and there bespangled with starrs, but other parts of it like chequor-work interwoven with darknesse. Here Christ as a continual Sun shall give light to the whole heaven. *The Lamb shall be the light thereof* *; indeed all other light, in comparison of this, is but like the twilight, or rather the midnight. Here alone are the shining rayes of beauty, which every glorified eye shall be enabled both to behold and to possesse; and this light shall have no night to eclipse or extinguish it; when once the Sun of righteousness hath risen upon the soul, it shall never set any more. This is an high Gradation of the glory of heaven, it is an inheritance in *light*. When the Scripture would set forth the blessednesse of God himselfe, it makes it consist in this, *He dwelleth in*

* 1 Tim. 6. 16. *light* *.

* 1 Pet. 1. 4.

8. *Permanency*. It is an inheritance *incorruptible* *. It runs parallel with eternity: Eternity is a circle that hath neither beginning nor end; a Sea that hath neither bottome nor banks. This is the *glory* of the celestial Paradise; it abides for ever *. If we could by our Arithmetick reckon up more millions of ages then there have been minutes since the creation, after all this time (which were a short eternity) the inheritance of the Saints shall be as far from ending as it was at the beginning. *The world passeth away*, 1 Joh. 2. 17. Every thing is *passing*: 'Tis good to look upon the world, as the Heathens did upon pleasure; they looked upon the back-parts of pleasure, and saw it going away from them, and leaving a sting. The world is passing away, but heaven never passeth, therefore surpasseth. Evil things (as paine and misery) length of time makes them worfe, but good things (as joy and pleasure) length of time makes them better. Heavens *Eminency* is its *Permanency*. Things are prized and valued by the time we have in them, lands, or houses

* αὐτὸς ὁ θεὸς ὁ
ὢν αἰὶν ὢν ὢν
Chrysost.

in

in fee-simple which are to a man and his heirs for ever, are esteemed farre better than leases, which soon expire : The Saints do not lease heaven ; it is not their Land-lords house, but their Fathers house : And this house never falls to decay, it is a Mansion-house, *Job. 14. 2.* There is nothing excellent, (saith *Nazianzene*) that is not *perpetual* ; The comforts of the world are fluid and uncertain, like a fading garland ; therefore they are shadowed out by the *Tabernacle*, which was transient ; but heaven is set out by the *Temple*, which was fixed and permanent : It was made of strong materials, built with stone, covered with Cedar, over-laid with gold. Eternity is the highest link of the Saints happinesse ; the soul of a believer shall be ever bathing it self in the pure and pleasant fountain of blisse. The Lamp of glory shall be ever burning, never wasting. As there is no *intermission* in the joyes of heaven, so no *expiration*. When once God hath set his Plants in the celestial Paradise, he will never pluck them up any more ; he will never transplant them : never will Christ lose any member of his body : you may sooner separate light from the Sun, than a glorified Saint from Jesus Christ. O eternity, eternity ! What a Spring will that be, that shall have no Autumne ? What a day, that shall have no night ? Methinks, I see the Morning-Starre appear, it is break of day already. Concerning the glory of this blessed inheritance, let me *super-adde* these four things.

1. The glory of heaven is ponderous and weighty ; it is called, *a weight of glory* *, *2 Cor. 4. 17.* God must make us able to bear it. This weight of glory should make sufferings light : This weight should make us throw away the weights of sin out of our hands, though they be golden weights : Who would for the indulging of a lust, forfeit so glorious an inheritance ? Lay the whole world in scales with it, it is *lighter than vanity*. 2. It

* *non enim sine gloria
via calcar habet.*

2. It is infinitely satisfying ; there is no *vacuity* or *indigency*; this can be said properly of nothing but heaven. You that Court the world for honour and preferment, remember the creature saith concerning satisfaction, *It is not in me*. Heaven only is commensurate to the vast desires of the soul. Here the Christian cries out in a divine extasie, I have enough my Saviour, I have enough. *Thou shalt makethem drink of the Rivers of thy pleasures* ; not drops, but rivers, and these only can quench the thirst. It shall be every day festival in heaven ; there is no want at a feast. There shall be *excellency* shining in its perfection *. The world is but a Jaile, the body is the Fetter with which the soul is bound ; if there be any thing in a Jaile to delight, what is the Palace and the Throne ? what is heaven ? If we meet with any comfort in Mount *Horeb*, what is in Mount *Zion* ? All the world is like a Landskip; you may see Orchards and Gardens curiously drawn in the Landskip, but you cannot enter into them ; you may enter into this heavenly Paradise, 2 *Pet. 1. ver. 11. For so an entrance shall be made abundantly into the everlasting Kingdome, &c.* Here is soul-satisfaction.

3. Though an innumerable company of Saints and Angels have a part in this inheritance, there is never the lesse for thee : Here is a *propriety* in a *community*; another mans beholding the Sun doth not make me to have the lesser light. Thus will it be in glory. Usually here, all the land goes to the heir, the younger are put off with small portions. In heaven, all the Saints are heirs; the *youngest believer* is an heir, and God hath land enough to give to all his heirs. All the Angels and Arch-angels have their portion paid out ; yet a believer shall have never the lesse *. Is not Christ the heir of all things? *Heb. 1. ver. 2.* and the Saints co-heirs ? *Rom. 8. ver. 17.* They share with Christ in the same glory. 'Tis true, one vessel may

* *Id perfectum
cui nihil addi
potest. Lact. lib.
1. cap. 3.*

* *Hereditas illi
non minuitur
copia possessio-
rum, non fit an-
gustior numero
suberendum.
Aug. in Pl. 49.*

may hold more than another, but every vessel shall be full.

4. The souls of the Elect shall enter upon possession immediately after death, *2 Cor. 5. ver. 8. We are willing rather to be absent from the body, and to be present with the Lord.* There are some that say, the souls of the Elect sleep in their bodies, but the Apostle here confutes it; for if the soul be absent from the body, how can it sleep in the body? There is an immediate transition and passage from death to glory, *The soul returns to God that gave it ** * Eccl. 12. 7. Christs Resurrection was before his Ascension; but the Saints Ascension is before their Resurrection. The body may be compared to the bubble in the water, the soul to the winde that fills it; you see the bubble riseth higher and higher, at last it breaks into the open aire; so the body is but like a bubble *, which riseth from infancy to youth, * Jun. 4. 14. from youth to age, higher and higher; at last this bubble breaks, and dissolves into dust, and the spirit ascends into the open aire: it returns unto GOD that gave it.

Be of good comfort, we shall not stay long for our inheritance; it is but winking, and we shall see God. O the glory of this Paradise! when we are turned out of all, let us think of this inheritance which is to come; faith it self is not able to reach it *, it is more than we can hope for: I may say of this celestial Paradise, as once the children of Dan said of *Laiish*, Judg. 18. 9, 10. *We have seen the land, and behold it is very good; a place where there is no want of any thing.* Faith being sent out as a Spie to search the land of Promise, returns this answer, *There is no want of any thing.* There can be no want where Christ is; who is *all in all **, Eph. 3. 11. *In heaven there is health without sicknesse, plenty without famine, riches without poverty, life without death **. *There is unspeotted chasti-*

** Premium quod fide non a tinguatur.*

** Ephes. 3. 11. Consideremus qualis sit illa Gloria, quanta laudem perferunt deprecantur*

latitia, quae solennitas, quod tripulium civium supernorum qui assidue dominatori laudem perferunt, deprecantur

deponunt canticum novum, canticum lætitiæ, quia ineffabili clamore, mirabili affectu, cæsti jubilatione, spiritali modulatione; quando alveniam in civitatem illam de qua dictum est, placæ tuæ Hierusalem sternuntur auro mundo! O civitas sancta, civitas speciosa, de longinquo te saluto, ad te clamo, desidero videre te, & requiescere in te, sed non sinor carne retentus; muri tui lapideus, custos tuus ipse Deus, ciues tui semper læti, semper enim gratulantur in visione Dei; non est in te corruptela, nec defectus, nec senectus; in te pax perennis, Gloria solennis. Aug. Tom. 3.

ty, unstained honour, unparallel'd beauty: *There* is the Tree of life in the mid'st of Paradise; *there* is the river that waters the garden; *there* is the *Vine flourishing*, and the *Pomegranates* budding, Cant. 6. 11. *There* is the banquetting house, where are all those delicacies and rarities, wherewith God himself is delighted: while we are sitting at *that Table*, Christ's *Spikenard* will send forth its smell, Cant. 1. 12. *There* is the bed of love, *there* are the *curtains* of Solomon, *there* are the *Mountains* of Spices, and the *streams* from *Lebanon*, *there* are the *Cherubims*, not to keep us out, but to welcome us into Paradise; *There* shall the Saints be adorned, as a Bride with pearls of glory, *There* will God give us abundantly, above all that we are able to ask or think, Ephes. 3. 20. Is not here enough? what cannot an ambitious spirit ask? *Hamans* aspiring heart could have asked not only the Kings Royal Robe, and the Ring from his hand, but the Crown from his head too; a man can ask a century of Kingdoms, a million of worlds: but in heaven God will give us more than we can ask. Nay, more than we can think. An high expression! what cannot we think? we can think, What if all the dust of the earth were turned to silver, what if every stone were a wedge of gold, what if every flower were a ruby, every pile of grass a pearle, every sand in the Sea a diamond! yet, what were all this to the *New Jerusalem which is above*? It is as impossible for any man in his deepest thoughts to comprehend glory, as it is to *mete the heaven with a span**, or draine the great Ocean. O incomparable place! Methinks our souls should be big with

* Isa 40. 12.

with longing for this blessed inheritance ! all this that I have told you of heaven, may make you say as *Monica*, *Austins* mother, *Quid hic facio ?* what do I do here ? why is my soul any longer held with the earthen fetter of this flesh ? *Cleombrotus* having read *Plato's* piece of the immortality of the soul, * being ravished with desire of those golden delights in the other world, killed himselfe : though we must not break prison till God open it, yet how should we long for a jayle-delivery ! how should we be enflamed with desire to taste of those rare, and sweet delicacies, which are above at Gods right hand ! O what madnesse is it for men to spin out their time, and tire out their strength in the things of this world ! which is to imitate *Dionysius*, who busi'd himself in catching flies. Surely, were we *carried away in the Spirit*, I meane, elevated by the power of Faith, to the contemplation of this royal and stately Palace of glory ; I know not whether we should more wonder at the lustre of heaven, or at the dulnesse of such as *mind earthly things* *. How is the world adored, which is but a Pageant or apparition ! It is reported of *Casar*, that travelling on a time through a certain City, as he passed along, he saw the women, for the most part, playing with Monkies and Parrets : at which sight, he said ; What ? have they no children to play with ? So I say, when I see men toying with these earthly and beggerly delights ; What ? are there not more glorious and sublime things to look after ? that which our Saviour saith to the woman of *Samaria*, *If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water* * ; the same may I say, Did men know these eternal Mansions, and what it were to be digging in these rich Mines of glory : would God give them a vision of heaven a while, as he did *Peter*, who saw *heaven opened*,

* *Leſſo Platonis*
Phatone de im-
mortalitate ani-
mae, ſe praſcipi-
tem dedis de
muro Tull pri-
mo Tuſcul.
queſt.

* *Phil. 3. 19.*

* *John 4. 10.*

Act. 10. 11. how would they fall into a Trance, (being amazed and filled with joy!) and being a little recovered out of it, how importunately would they beg of God, that they might be adopted into this stately inheritance! But what do I expatiate? these things are *unspeakable and full of glory*. Had I as many tongues as hairens on my head, I could never sufficiently set forth the beauty and resplendency of this inheritance. * Such was the curious Art of *Apelles* in drawing of Pictures, that if another had taken up the Pensil to draw, he had spoiled all *Apelles* work. Such is the excellency of this celestial Paradise, that if the Angels should take up their Pensil, to delineate it in its colours, they would but staine and eclipse the glory of it: I have given you only the dark shadow in the Picture, and that but rudely and imperfectly. Such is the beauty and blisse of this inheritance, that as *Chrysostome* saith, if it were possible that all the sufferings of the Saints could be laid upon one man, it were not worth one houres being in heaven.

Some of the learned are of opinion, that we shall know our friends in heaven *. Nor to me doth it seem improbable; for sure our knowledge *there* shall not be eclipsed, or diminished, but encreased. And that which *Anselme* doth assert, that we shall have a knowledge of the *Patriarchs*, and *Prophets*, and *Apostles*, all that were before us *, and shall be after us, our predecessors and successors, to me seems very rational; for society without acquaintance is not comfortable; and methinks the Scripture doth hint thus much; if *Peter* and *James*, having but a glimpse of glory (when our Lord was transfigured on the Mount) were able to know *Moses* and *Elias* whom they had never seen before: how much more shall we, being infinitely irradiated, and enlightened with *the Sun of righteousness*, know all the Saints, though we were never acquainted

* Si veri honoris culmen appetitis, in illa superna angelorum curia ascribi festinate
Greg. hom. 15.
in Luc. 8.

* August. Liber.

* Ibi & singulis omnes ibi ab omnibus singulis cognoscuntur.
Anselm.

acquainted with them before? And this will be very comfortable. Certainly there shall be nothing wanting that may compleat the Saints happinesse.

Now that this glorious inheritance is the Saints Pre-rogative, I shall evince by two arguments.

It is so, 1. In respect of the many obligations that lie upon God for performing this; As, 1. In regard of his promise, Tit. 1. 2. *In hope of eternal life which God that cannot lye hath promised.* Gods promise is better than any mans bond. 2. In regard of his oath. He who is truth hath sworn, Heb. 6. 17. 3. In regard of the price that is paid for it, *Christs blood.* Heaven is not only a promised possession, but a purchased possession, Eph. 1. 14. 4. In regard of Christs prayer for it: *Father, I will that they also whom thou hast given me, be with me where I am.** Now God can deny Christ nothing, being the only favourite. *I know thou alwayes hearest me,* Job. 11. 42. 5. In regard of Christs ascension. He is gone before to take possession of Heaven for us. He is now making preparations against our coming, *Joh. 14. 2. I go before to prepare a place for you.* We read that our Lord sent two of his Disciples before to make ready a large upper roome for the Passeeover, Mark. 14. 15. So Jesus Christ is gone before to make ready a large upper roome in heaven for the Saints. 6. In regard of the anticipation of the Spirit in the hearts of the godly, giving them an assurance of, and stirring up in them passionate desires after this glorious inheritance; hence it is, we read of the earnest of the Spirit, 2 Cor. 1. 22. and the first-fruits of the Spirit, Rom. 8. 23. and the seale of the Spirit, Eph. 1. 13. God doth not still his children with rattels. Heaven is already begun in a Believer, so that the inheritance is certaine. You see how many obligations lye upon God, and to speak with reverence, it stands not only upon Gods mercy, but upon

2.
Argument.

his faithfulness to make all this good to us.

The second argument is in respect of the *union* which the Saints have with Jesus Christ. They are members of Christ, therefore they must have a part in this blessed inheritance; the members must be where the head is. Indeed, the *Arminians* tell us, that a justified person may fall finally from grace, and so his union with Christ may be dissolved, and the inheritance lost. But how absurd is this doctrine? *Is Christ divided?* can he lose a member of his body? then his body is not perfect; for how can that body be perfect which wants a limb? and if Christ may lose one member from his body, why not as well all by the same reason? and so he shall be a head without a body; but be assured, the union with Christ cannot be broken*, *Joh. 17. 12.* and so long the inheritance cannot be lost. What was said of Christs natural body, is as true of his mystical: *A bone of it shall not be broken.* Look how every bone and limb of Christs natural body was raised up out of the grave, and carried into heaven: so shall every member of his mystical body, joyned to him by the eternal Spirit, be carried up into glory. Feare not, O ye Saints, neither sinne nor Satan can dissolve your union with Christ, nor by consequence hinder you of that blessed place where your Head is.

Quest. *Quest.* Here it will be asked, *Who shall ascend into the hill of the Lord?* Psal. 24. 3. who shall be a Citizen of this new *Hierusalem*, which is above?

Answ. *Answ.* The new creature: this you read of, *2 Cor. 5. ver. 17.* This new creature doth *disponere ad cælum*, prepare us for the new *Hierusalem*. This is the divine and curious Artifice of the Holy Ghost in our hearts, *forming Christ in us*: the same Holy Ghost that overshadowed the Virgin *Mary*, and formed the humane nature of Christ in her womb, doth work and produce this new creature. O

thou

thou blessed man and woman, in whom this new creature is formed ! I may say to thee, as the Angel to *Mary*: *That which is conceived in thee, is of the Holy Ghost*: Of all Gods creatures, the new creature is the best. Then let me ask, Art thou a new creature ? Art thou a scion, cut off from the wilde Olive of nature, and ingrafted into a new stock, *the Tree of life* ? Hath God defaced, and dismantled the Old Man in thee ? doth some limb drop off every day ? Hast thou a new heart * ? Till then, thou art not fit for the new heaven. Art thou new all over ? Hast thou a new eye to *discerne the things that differ* ? Hast thou a new appetite ? Doth the pulse of thy soul beat after Christ ? It is only the new creature which shall be heir of the new *Jerusalem*. When thou wert sailing to hell, (for we have both winde and tyde to carry us thither) hath the North and South-winde awaked ? Hath the gale of the Spirit blown upon thee, and turned thy course ? Art thou now sailing to a new Port ? Hath the seal of the Word stamped a new and heavenly print upon thee ? Then I am speaking all this while to thee, this blessed inheritance is entailed upon thee.

* Ezek. 36. 26.

But if thou art an old sinner, expect that heaven should be kept as Paradise, with a *Flaming Sword*, that thou mayest not enter : Be assured, God will never put the new wine of glory into an old musty bottle. Heaven is not like *Noah's Arke* that received *clean beasts into it, and unclean* * : nor like *Pharaohs Court* where the *vermin* came*, this inheritance doth not receive all comers. It is only the wheat that goes into Christs garner, what hath the chaffe to do there ? this inheritance is only for *them that are sanctified*, Acts 20. 32. Is thy heart *consecrated ground* ? We read that in the time of *Ezra* after the return of the people from the captivity, some who were ambitious of the Priesthood, *sought the writings of the Genealogies*, but they

* Gen. 7. 8.

* Exod. 10. 6.

they were not found among the numbers of the Priests,
 * EZRA 2. 62. *therefore they were put by as polluted from the Priesthood**:
 So whosoever they be that think to have a part in this
 blessed place, *if their names be not found*; that is, if they
 are not enroled among the new creatures, they shall be
 put away as polluted from this inheritance.

CHAP. X.

The fifth Prerogative Royal.

I Passe on to the next thing to come, which is:

5. Our *Knowledge* shall be clear. Knowledge is a
 beautiful thing; such was *Adams* ambition to know
 more, that by tasting the Tree of knowledge, he lost the
 Tree of life: In heaven our knowledge shall be clear. *Re-*
ligion is a continued *riddle*; many things we have now,
 but in the notion, which then we shall see perfectly; now
 * 1 Cor. 13. 9. *we know but in part* *. The best Christian hath a vaile up-
 on his eye, as the *Jews* have upon their heart; hereafter
 the vaile shall be taken off. Here we see *through a glasse*
darkly, *in a veyuan*, in a riddle, mystery, *then face to face*;
 that is, clearly.

There are five Mysteries which God will clear up to us
 when we are in heaven.

I. 1. The great Mystery of the *Trinity*: this we know
 but in part. Unity in Trinity, and Trinity in Unity, where
 One makes Three, and Three make but One: This is
 bad Arithmetick, but good Divinity; we have but dark
 conceptions of it: it is a Mystery so deep, that we may
 soon wade beyond our depth.

Augustine being to write his books of the Trinity, was
 taught modesty by a childe, who was lading the Sea into

a little Spoon; to whom *Augustine* said, that he laboured in vain; for his little Spoon would not contain the Sea; to whom the childe answered, My little Spoon will sooner hold this vast Ocean, than your shallow brain can contain the depth of the Trinity. *How little a portion is known of God?* If *Job* asked the question, Who can understand the *Thunder*? we may much more ask, who can understand the *Trinity*? but in heaven we shall see God as he is*, that is, perfectly.

* Job 26. 14.

* 1 John 3. 2.

Quest. But shall every Saint enjoy God so perfectly, that he shall have the same knowledge that God hath?

Answ. The infinite essence of God shall appear to the Saints *Tota*, but not *totaliter**; we shall have a full knowledge of God, but not know him fully, yet we shall take in so much of God as our humane nature is capable of; it will be a bright and glorious knowledge: here we know him but *ab effectu*, by his Power, Wisdom, Mercy: we see but his back-parts; there we shall see him *face to face*.

* Joh. de compend. Theol lib. 7. cap. 26.

2. The Mystery of the incarnation*; Christ assuming our humane nature, and marrying it to the divine. Therefore call'd, *ἱερόθεος*, God-man. *ἱερόθεος* God with us. A Mystery which the Angels in heaven adore*. God said, *The man is become as one of us*, Gen. 3. 22. but now we may say, God himself is become as one of us! it was not only *mirandum*, but *miraculum*. There was nothing within the sphere of natural causes to produce it. The incarnation of Christ is *catena aurea*, a golden chain made up of several links of Miracles. For instance, that* the Creator of heaven should become a creature; that eternity should be born; that he whom the heaven of heavens cannot contain, should be enclosed in the womb; that he who thunders in the clouds, should cry in the Cradle*; that he who rules the Stars, should suck the breasts; that he who upholds all things by the Word of his Power*, should.

2. * John 1. 14.

* 1 Pet. 1. 12.

* Creator calis creatus sub calo.

* Qui tonitruiat in calis clamat in cunabulis.

* Heb. 1. 7.

should himself be upheld ; that a *Virgin* should conceive that Christ should be made of a woman, and of that woman which himself made ; that the creature should give a being to the Creator ; that the Star should give light to the Sun ; that the branch should bear the Vine ; that the mother should be younger than the childe she bare ; and the childe in the womb bigger than the mother ; that he who is a *Spirit*, should be made *flesh* ; that Christ should be without father, and without mother, yet have both ; without mother in the God-head, without father in the Man-hood ; that Christ being incarnate, should have two natures, (the divine and humane) and yet but one Person ; that the divine nature should not be infused into the humane, nor the humane mixed with the divine, yet assumed into the Person of the Sonne of God ; the humane nature, not God, yet one with God. Here is I say, a chain of Miracles.

I acknowledge the mercy of the incarnation was great, we having now both *affinity* and *consanguinity* with Jesus Christ ; Christs *incarnation* is the Saints *inauguration*.

The *love* of Christ in the incarnation was great ; for herein he did set a *pattern* without a *parallel* ; in cloathing himself with our flesh which is but *walking ashes*, he hath sowed as it were sackcloth to cloth of Gold, the *humanity* to the *Deity*. But though the incarnation be so rich a blessing, yet it is hard to say which is greater, the *Mercy* or the *Mystery* * . It is a sacred depth, how doth it transcend reason, and even puzzle faith ! *We know but in part*, we see this only *in a glass darkly*, but in heaven our knowledge shall be cleared up, we shall fully understand this divine riddle.

3.

3. The *Mystery of Scripture* : The hard knots of Scripture shall be untyed, and dark Prophecies fulfilled. There is a sacred depth in Scripture which we must adore : some places

places of Scripture are hard in the sense, others dark in the phrase, and cannot well be translated in regard of ambiguity; one Hebrew word having such various, and sometimes contrary significations, that it is very difficult to know which is the genuine sense. As it is with a traveller which is not skill'd in his way, when he comes to a turning where the way parts, he is at a stand, and knows not which wayes to take; such difficulties and labyrinths are there in Scripture. It is true, all things purely necessary to salvation, are cleare in the Word of God; but there are some *βαθυ*, some sacred depths that we cannot fathom, and this may make us long after Heaven, when our light shall be clear. So for Prophecies, some are very abstruse and profound; Divines may shoot their arrows, but it is hard to say how near they come to the mark: 'tis dubious whether in such a particular age and century of the Church, such a Prophecy was fulfilled. The *Jewes* have a saying when they meet with an hard Scripture they understand not, *Elias* will come and interpret these things to us*; we expect not *Elias*; but when we are in heaven, we shall understand Prophecies; our knowledge shall be clear. * *Elias veniet & solvet nodos.*

4. The great Mystery of Providence shall be cleared up. Providence is *Regina mundi*, the Queen of the world; it is the hand that turnes all the wheels in the universe; *Chrysostome* calls it the Pilot that steeres the ship of the Creation. Providences are often dark; God writes sometimes in short-hand: the characters of Providence are so various and strange, and our eyes are so dimme, that we know not what to make of Providence: hence we are ready to censure that which we do not understand: we think that things are very excentrick and disorderly; Gods Providence is sometimes secret, alwayes wise. The dispensations of Providence are often

sad, judgement beginning at the house of God, and the just man perishing in his righteousness, Eccles. 7. 15. that is, while he is pursuing a righteous cause: though his way be pious, it is not alwayes prosperous: and on the other side, those that work wickednesse are set up, yea, they that tempt God are delivered, Mal. 3. 15. Though now our candle be in a dark-lanthorn, and the people of God cannot tell what God is a doing, yet when they are in heaven they shall see the reason of these transactions *: they shall see that every Providence served for the fulfilling of Gods Promise, viz. that all things shall work together for good, Rom. 8. 28. In a Watch the Wheelles seem to move crosse one to another, but all carry on the motion of the Watch, all serve to make the Alarm strike; so the wheelles of Providence seem to move crosse, but all shall carry on the good of the elect; all the lines shall meet at last in the centre of the Promise; in heaven, as we shall see Mercy and Justice, so we shall see Promises, and Providences kissing each other: *Our light shall be cleare*. When a man is at the bottome of an hill, he cannot see very far: but when he is on the top, he may see many miles distant. Here the Saints of God are in the valley of teares, they are at the bottome of the hill, and cannot tell what God is a doing: but when they come to heaven, and shall be on the top of the mount, they shall see all the glorious transactions of Gods Providence; never a Providence but they shall see either a wonder or a mercy wrapt up in it. A Limner at the first, makes but a rude draught in the picture, here an eye, there an hand; but when he hath limn'd it out in all its parts and lineaments, and laid them in their colours, it's beautiful to behold. We that live in this age of the Church, see but a rude draught, as it were some dark pieces of Gods Providence represented, and it is impossible that we should judge of Gods work by pieces;

* Joh. 13. 7.

pieces; but when we come to heaven and see the full body and portraiture of Gods Providence drawn out in its *vive* colours, it will be a most glorious sight to behold: Providence shall be unriddled.

5. The Mystery of hearts. We shall see an heart-anatomy, Eccles. 12. 14. *For God shall bring every work in to judgement with every secret thing.* Eccles. 12. 14. We shall see the designs and cabinet-counsels of mens hearts discovered; then the hypocrites mask shall fall off. O the black conclave that is in the heart of man*! *The heart is deep:* Psil. 64. 6. it may be compared to a River which hath faire streames running on the top, but when this River comes to be drained, there lies abundance of vermine at the bottome: thus it is with mans heart, there are faire streams running on the top, a civil life, a religious profession; but at the day of judgement, when God shall draine this River, and make a discovery of hearts, then all the vermine of ambition, covetousnesse, shall appeare, all shall come out: then we shall see whether *Jehu's* designe was zeal for God, or the Kingdome: we shall see clearly whether *Jezebel* had more mind to keep a fast, or to get *Naboth's* Vineyard: then we shall see whether *Herod* had more minde to worship Christ, or to worry him; all the secrets of mens hearts shall be laid open, Methinks, it would be worth dying to see this sight. We shall then see who is the *Achan*, who the *Judas*; the womens paint falls off from their faces when they come near the fire; before the scorching heat of Gods justice, the hypocrites paint will drop off, and the Treason hid in his heart will be visible: These mysteries will God reveal to us: our knowledge shall be clear.

CHAP. XI.

The sixth Prerogative Royal.

6.

* Nulla virtus
sine charitate.

Aquin. 2. 2^a
qu. 23. a. 7.

* Πῶς ἔν μὴ
ζῶν ἢ ἀγαπᾷ,
τῷ ἐκείνῳ δια-
κρίνειν. Chryl.

in 1. Cor. hom.

THE next Priviledge, is, Our *Love shall be perfect*: * Love is the Jewel with which Christs Bride is adorned: in one sense it is more excellent than Faith; for *Love never ceaseth*, 1 Cor. 13. 8. The Spouse shall put off her Jewel of Faith, when she goes to heaven; but she shall never put off her Jewel of Love*: Love shall be perfect.

I.

I.

* שֶׁרָפָה

2.

1. Our love to God shall be perfect: The Saints love shall be joynd with reverence; for a filial disposition shall remaine, but there shall be no servile fear in heaven. Horrour and trembling is proper to the damned in hell; though in heaven there shall be a *reverencing* fear, yet a *rejoycing* fear: we shall see that in God which will work such a delight that we cannot but love him: And this love to God shall be, 1. *A fervent love*. We love him here *secundum studium*, there *secundum actum*, (as the Schoolmen speak:) Our love to God in this life is rather a desire, but in heaven the smoak of desire shall be blown up into a flame of love; we shall love God with an intensenesse of love; and thus the *Saints* shall be like the *Seraphims* who are so called from their *burning* *. Here our love is lukewarme, and sometimes frozen: a childe of God weeps that he can love God no more; but there is a time shortly coming when our love to God shall be fervent, it shall burne as hot as it can; the damned shall be in a flame of fire, the elect in a flame of love. 2. *A fixed love*. Alas, how soon is our love taken off from God! other objects presenting themselves, steale away our love. *Your goodnesse is like a morning cloud, and as the early dew it*

goeth

goeth away * : In the morning you shall see the grasse covered with drops of dew, as so many pearles, but before noon all is vanished : so is it with our love to God : perhaps at a Sermon, when our affections are stirred, the heart melts in love : and at a Sacrament, when we see Christs blood as it were trickling down upon the crosse, some love-drops fall from the heart ; but within a few dayes all is vanished, and we have *lost our first love* ; this is matter of humiliation while we live. But O ye Saints, comfort your selves, in heaven your love shall be *fixed*, as well as *servent* ; it shall never be taken off from God any more : such beauty and excellency shall shine in God, that as a divine loadstone it will be always drawing your eyes and hearts after him.

2. Our love to the *Saints* shall be perfect: Love is a sweet harmony, a tuning and chiming together of affections *. It is our duty to love the Saints, 1. Though they are of *bad dispositions* ; sometimes their nature is so rugged and unhewn, that grace doth not cast forth such a lustre ; it is like a gold-ring on a leprous hand, or a Diamond set in iron : yet if there be any thing of Christ, it is our duty to love it. 2. Though they *in some things differ from us*, yet if we see Christ's image and portraiture drawn upon their hearts, we are to *separate the precious from the vile*. But alas, how defective is this grace ? how little love is there among Gods people ? *Herod and Pilate* can agree : wicked men unite, when Saints divide. For the divisions of *England* there are *great thoughts of heart*. Contentions were never more hot, love never more cold. Many there are whose musick consists all in discord, whose *harp* is the *Crosse* ; that pretend to love *truth*, but hate *peace* *. Divisions are Satans Powder-plot, to blow up Religion. Histories relate that in the time of the Emperour *Commodus* the Temple of peace at Rome was

* Hof. 6. 4.
2.
* Non eri invidia diffinis claritatis, quia eris in omnibus unius charitatis. Aug in Job.
Hos. 3.

* Phil. 120. 7.

burned down to the ground, it was a stately Edifice, richly adorned with donaries of gold and silver; the burning of this *Temple* was very ominous, and did presage warre among the *Romanes*. I may too truly allude; sinne kindled the fire of separation, and this fire hath burned down the *Temple of peace* in *England*, and now we are crumbled into factions *, as if the Church of God were *divisibilis in semper divisibilia*. For these things there are great thoughts of heart *. It were not strange to heare the harlot say, Let the childe be divided; but to heare the mother of the childe say so, this is sad. If Pope, Cardinal, Jesuite, all conspire against the Church of God, it were not strange; but for one Saint to persecute another, this is strange. For a wolfe to worry a Lamb is usual; but for a Lamb to worry a Lamb is unnatural. For Christs Lily to be among the thornes, is ordinary; but for this Lily to become a thorne, to teare and fetch blood of it self, this is strange! How will Christ take this at our hands? Would he not have his Coat rent, and will he have his Body rent? O that I could speak here *weeping*! Well, this will be a foyle to set off heaven the more; there is a time shortly coming, when our love shall be perfect, there shall be no difference of judgement in heaven; there the Saints shall be all of a piece. Though we fall out by the way, and about the way, we shall all agree in the journeyes end. The *Cherubims* representing the Angels, are set out with their faces looking one upon another; in this life Christians turn their backs one upon another, but in heaven they shall be like the *Cherubims* with their faces looking one upon another. It is observed, that the Olive-tree and the Myrtle have a wonderful sympathy, and if they grow neer together, will mutually embrace, and twist about. each others roots and branches: Christians in this life are like tearing brambles, but

* In minutula
frustra divisi.
Aug.
* Pejus est scin-
dere Ecclesiam
quam sacrificare
idolo. Cyprian.

but in heaven they shall be like the Olive and Myrtle, sweetly embrace one another. When once the blessed Harp of Christs voice hath sounded in the eares of the Saints, the evil spirit shall be quite driven away. When our strings shall be wound up to the highest peg of glory, you shall never hear any more discord in the Saints Musick. In heaven there shall be a perfect Harmony.

CHAP. XII.

The seventh Prerogative Royal.

THe next glorious priviledge to come, is the Resurrection of our bodies. *Trajan* his ashes after death were brought to *Rome*, and honoured, being set upon the top of a famous pillar: So the ashes of the Saints at the resurrection shall be honoured, and shine as silver-dust. This is an Article of our faith. Now for the illustration of this, there are three things considerable: 1. That there is such a thing as the Resurrection. 2. That this is not yet past. 3. That the same body that dies shall rise again.

1. I shall prove the Proposition that there is a Resurrection * of the body. There are some of the Sadduces opinion, that there is no resurrection, then let us eat and drink, for to morrow we die, 1 Cor. 15. 32. To what purpose are all our prayers and tears? And indeed it were well for them who are in their life-time as brute beasts, if it might be with them as beasts after death; but there is a resurrection of the body *, as well as an ascension of the soul *, which I shall prove by two Arguments.

1. Because Christ is risen, therefore we must rise: the head

I.
* Sublata file
resurrectionis,
torum Religionis
adificationem cornu-
it, &c.

* John 11. 24.
* 1 Cor. 15. 12,
32.

I.

head being raised, the rest of the body shall not alwayes lie in the grave; for then it would be an head without a body: his rising is a pledge of our resurrection, 1 *Thes.* 4. 14.

2. *Ex Aequo*, in regard of justice, and equity; the bodies of the wicked have been *weapons of unrighteousness*, and have joyned with the soul in sinne; their eyes have been a casement to let in vanity, their hands have been full of bribes, their feet have been swift to shed blood; therefore justice and equity require that they should rise again, and their bodies be punished with their souls. Again, The bodies of the Saints have been *members of holinesse*: their eyes have dropped down tears for sinne, their hands have relieved the poor, their tongues have been trumpets of Gods praise, therefore justice and equity require that they should rise again, that their bodies as well as their souls may be crown'd. There must be a resurrection, else how should there be a remuneration? We are more sure to rise out of our graves than out of our beds. The bodies of the wicked are locked up in the grave as in a prison, that they may not infest the Church of God; and at the day of judgement they shall be brought out of the prison to tryal; and the bodies of the Saints are laid in the grave as in a bed of perfume, where they mellow and ripen against the resurrection. *Noah's* Olive-tree springing after the flood, the blossoming of *Aaron's* dry rod, the flesh and sinews coming to *Ezekiels* dry bones, what were these but lively emblems of the resurrection?

2. That this resurrection is not yet past. Some hold that it is past, and make the *Resurrection* to be nothing else but *Regeneration*, which is call'd a rising from sinne, and a *being risen with Christ* *; and do affirme, that there is no other resurrection but this, and that only the soul

* Col. 3. 1.

is with God in happinesse, not the body. Of this opinion were *Hymeneus* and *Philetus*, 2 Tim. 2. 18. But the rising from sinne is called the *first resurrection*, Rev. 1. 6. which implies that there is a second resurrection; and that *second* I shall prove out of *Dan. 12. 2.* *And many of them that sleep in the dust of the earth, shall awake*; he doth not say, they are already awake, but they shall awake. And *Joh. 5. 28.* *The houre is coming, in which all that are in the graves shall hear his voyce, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* Observe, Christ doth not say, they are come forth of the grave already, but they shall come forth.

Here a question may be moved, Whether the bodies of some of the Saints are not in heaven already? then it will seem that their resurrection is not yet to come; as we read that *Elias* was taken up to heaven in a fiery chariot: and *Enoch*, Heb. 11. 5. *was translated, that he might not see death.*

Quest.

Answ. I know the Question is controverted among Divines: and should it be granted that they are bodily in Heaven, by an extraordinary writ, or dispensation from God, this doth not at all disprove a general resurrection to come. But there are some reasons do incline me to think that *Enoch* and *Elias* are not yet bodily in Heaven, nor shall be till the resurrection of all flesh, when the rest of the Elect, like a precious crop, being fully ripe, shall be translated into glory. The first is *Heb. 11. 13.* where it is said, *These all dyed in faith*, where *Enoch* was included. Now why we should restraints this word *these*, only to *Abel*, *Noah*, *Abraham*, and not also to *Enoch*, I see no rational ground.

Answ.

I.

Quest. But is it not said, he was translated, that he might not see death? How can these two stand together,

Quest.

L

that

that *Enoch* dyed, yet he did not see death?

Ans^w. This word, *ὡς ἰδὲν θάνατον*, that he might not see death, I conceive, (*with some Divines*) the meaning is, that he might not see it in that painful and horrid manner as others: his soul had an easie and joyful passage out of his body; he dyed not after the common manner of men^{*}; *Seeing and feeling*, are in Scripture oft exegetical, the one is put for the other.

* *Pet. Martyr*

2.

2. My second Argument, is, *1 Joh. 3. 2. We know, ἵνα γάρ γενοίμεθα, when we shall appeare, we shall be like him.* We read in Scripture but of *two Appearings* of Christ, his appearing in the flesh, and his appearing at the day of judgement. Now his appearing in this text, must needs be meant of his last appearing; And what then? then saith the Apostle, *we shall be like him*, that is, *in our bodies*, Phil. 3. 21. *The spirits of just men being already made perfect*, Heb. 12. 23. Whence I infer, *Enoch* is not yet ascended bodily into heaven, because none of the bodies of the Saints shall be fully made like Christ till his second appearing.

3.

3. Besides this, may be added the judgement of many of the Fathers, who were pious and learned. It is not probable that *Enoch* and *Elias* should be taken up in their bodies into heaven, saith *Peter Martyr*; and he urgeth that saying of our Lord, * *No man hath ascended into heaven*, (that is, saith he, corporeally) *but the Son of man that descended from heaven.* Of this opinion also is *Oecolampadius*, *Martinus*, *Borrhaus*, and learned Doctor *Fulk*, who in his marginal notes upon the 11th. to the *Hebrews*, hath this descant: "It appeareth not, saith he, that *Enoch* now liveth in body, no more than *Moses*, but that he was translated by God out of the world, and dyed not after the common manner of men. And concerning *Eliab*, the same reverend Author hath this passage: "It is evident, that he was taken up alive, but

* *Joh. 3. 13.*

Dr. Fulk.

"not

“not that he continueth alive. And again, Because we
 “read expressely, that he was taken up into heaven, *2 King.*
 “2. 11. it is certaine, (*saieth he*) that his body was not car-
 “ried into heaven. Christ being the first that in perfect
 humanity ascended thither, *1 Cor. 15. 20. Christ is become*
the first fruits of them that sleep. He is called the *First-fruits*,
 not only because he was the most excellent, and *sanctified*
the rest, but because he was the first Cluster which was ga-
 thered, the First that went up in a corporeal manner into
 the *Seat of the Blessed*. Hence we see that the resurrection
 is yet to come.

3. The third thing is, That at the resurrection every
 soul shall have *its own body*: the same body that dies shall
 arise. Some hold that the soul shall be cloathed with a
 new body, but then it were improper to call it a *Resurre-*
ction of the body, it should be rather a *Creation*. It was
 a custome in the *African Churches* *, to say, I believe the * *Cyprian.*
 resurrection *hujus carnis, of this body*. I confesse, the do-
 ctrine of the resurrection is such, that it is too deep for
 reason to wade, you must let faith swim. For instance,
 Suppose a man dying, is cast into the Sea, several Fishes
 come and devour him, the substance of his body goes into
 these fishes, afterwards the fishes are taken and eaten, and
 the substance of these fishes goes into several men; now
 how this body, thus devoured, and as it were crumbled in-
 to a thousand fractions should be raised the same indivi-
 dual body, is infinitely above reason to imagine, we have
 scarce faith enough to believe it.

Quest. How can this be?

Quest.
Ans.

Ans. To such I say as our blessed Saviour, *Matth.*
22. 19. Ye do erre, not knowing the Scriptures, nor the power
of God. 1. *Not knowing the Scriptures*: The Scripture
 tells us expressely, that the same body that dyes shall rise a-
 gain, *Job 29. 26. In my flesh shall I see God,* not in ano-

I.

* το σώμα
το σώμα

ther flesh. And ver. 27. *My eyes shall behold him*, not other eyes. So 1 Cor. 15. 53. *This mortal shall put on immortality**: not another mortal, but *this* mortal. And, 2 Cor. 5. 10. That every one may receive the things done *in his body*, &c. not in another body. Death in Scripture is called a *sleep*; it is farre easier with God to raise the body, than it is for us to awake a man when he is asleep.

2. Ye erre, not knowing *the power* of God: that God who of *nothing created all things*, cannot he reduce many things to *one thing*? When the body is gone into a thousand substances, cannot he make an abstraction, and bring that body together againe? Do we not see the Chymist can out of several mettals mingled together, as gold, silver, alcury, extract the one from the other, the silver from the gold, the alcury from the silver, and can reduce every metal to its own species or kinde? and shall we not much more believe that when our bodies are mingled and confounded with other substances, the wise God is able to make a divine extraction, and re-invest every soul with its own body?

Use 1.

Use 1. This is comfort to a childe of God: As Christ said to *Martha*, Joh. 11. 23. *Thy brother shall rise again*: so I say to thee, thy body shall rise again. The body is sensible of joy as well as the soul; and indeed, we shall not be perfect in glory till our bodies be re-united to our souls. Therefore in Scripture, the doctrine of the resurrection is made matter of joy and triumph, Isa. 26. 19. *Thy dead men shall live, together with my dead body shall they arise: Awake and sing ye that dwell in the dust*. Death is as it were the fall of the leafe, but our bones *shall flourish as an herb*, in the spring of the resurrection. That body which is mouldred to dust shall revive. Sometimes the Saints do sowe the Land with their bodies, *Psal. 142. 7.* and water it with their blood; *Psal. 79. 3.* But these bodies, whether

Isa. 26. 19.

Psal. 142. 7.
Psal. 79. 3.

whether imprisoned, beheaded, sawn asunder, shall arise and sit down with Christ upon the Throne. O consider what joy will there be at the re-uniting of the body and soul at the resurrection! As there will be a sad meeting of the body and soul of the wicked, they shall be joyed together as briars to scratch, and teare one another; So what unspeakable joy will there be at the meeting together of the soule and body of the Saints: how will they greet one another (they two being the nearest acquaintance that ever were ?) what a welcome will the soule give to the body? O blessed body, thou didst suffer thy self to be martyr'd, and crucified, thou wert kept under *by watchings, fastings, &c.* when I prayed thou didst attend my prayers with hands lifted up, and knees bowed down; Thou wert willing to *suffer* with me, and now thou shalt *reigne* with me; cheare up thy self my deare friend; thou wert sowne as seed in the dust of the earth with ignominy, but now art raised in glory; thou wert sowne a natural body, but now art raised a spiritual body *. O my deare body, I will enter into thee again * 1 Cor. 15. 43. as an heavenly sparkle, and thou shalt cloath me again as a glorious vestment.

Use 2. It shewes the great love and respect God bears to the weakest believer; God will not glorifie the bodies of his dearest and most eminent Saints, not the Patriarchs or Prophets, not the body of *Moses, Elias*, till thou risest out of thy grave. God is like a Master of a Feast that stays till all his guests are come. *Abraham* the father of the faithful, must not sit down bodily in heaven, till all his children are born, and the body of every Saint perfectly mellow and ripe for the resurrection.

3. If the bodies of the Saints must arise, then consecrate your bodies to the service of God: these bodies must be made one. with Christs body. The Apostle

makes this Use of the Doctrine of the resurrection, 1 Cor. 6. 14. *And God hath both raised up the Lord, and will also raise up us by his own power: there is the Doctrine. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? ver. 15. there is the Use. It is enough for wicked men, to adulterate and defile their bodies. The drunkard makes his body a tunnel for the wine and strong drink to run thorow. The Epicure makes his body a living tombe to bury the good creatures of God. The adulterer makes his body a stewes. The body is called a vessel in Scripture **; these vessels will be found musty at the resurrection, fit only to hold that wine which you reade of, *Psal. 75. 8. In the hand of the Lord there is a cup, and the wine is red*; this is the wine of Gods wrath. It is enough for those bodies to be defiled which shall be joyned to the devil: but you that are believers, that expect your bodies shall be joyned with Christs body, oh cleanse these vessels; take heed of putting your bodies to any impure services. *Present your bodies a living sacrifice, Rom. 12. 1. Have a care to keep all the passages and cinque-ports; sometimes the devil comes in at the eye; therefore Job made a Covenant with his eyes, and goes out at the tongue; therefore David set a watch before his lips. Surely those that have their hearts sprinkled from an evil conscience, that is, the guilt of known sinne, will*

* Heb. 10. 22. *have a care to have their bodies washed with clean water*.*

CHAP. XIII.

The Eighth Prerogative Royal.

8. **I** Proceed now to the next Priviledge which is to come, *viz.* The bodies of the Saints shall be enamel'd with glory.

glory. In this life the body is infirme, Physicians have much ado to piece it up; 'tis like a picture out of frame, or an house out of repaire, every storm of sicknesse it raines thorow. *O anima, quàm deforme hospitium nactus es!* How doth the excellent soul oft lodge in a deformed body? The body is like a piece of rotten wood, diseases like wormes breed there, feavers, pluries, aches, &c. But this body shall be made glorious at the resurrection, it shall neither have diseases nor defects; *Leah* shall no more complaine of her blear eyes, nor *Barzillai* of his lameness. There are five properties of the glorified bodies.

1. They shall be *agil* and nimble. The bodies of the Saints on earth are heavy and weary in their motion, but in heaven there shall be no elementary gravity hindering; but our bodies being refined, shall be swift and facile in their motion, and made fit to ascend, as the body of *Elias*. This is the Apostles meaning when he calls it *σώμα πνευματικόν*, a *spiritual body* *; that is not only a body tunable and made fit to serve God without weariness, but a body that can move swiftly from one place to another. In this life the body is a great hinderance to the soul in its operation: *The spirit is willing, but the flesh is weak*. The soul may bring its action against the body; when the soul would flie up to Christ, the body as a leaden lump keeps it down; 'tis *vivum sepulchrum*: but there is a time coming when it shall be otherwise; here the body is a clog, in heaven it shall be a wing. The bodies of the Saints shall be *agil* and lively, they shall be made fully subject to the soul, and so no way impede or hinder the soul in its progresse.

2. The bodies of the Saints shall be *transparent*, full of clarity and brightness; as Christs body when it was transfigured, *Matth. 17.2*. Our bodies shall have a divine

vine lustre put upon them : here they are as iron when it is rusty; there they shall be as iron when it is filed and made bright : they shall shine, *tanquam sol in fulgore*, saith *Augustine*, as the Sun in its splendour ; nay, seven times brighter, saith *Chrysostome* : here our bodies are as the gold in the ore, drossy and impure ; in heaven they shall be as gold when it sparkles and glisters : so cleare shall they be, that the soule may fall out at every part, and sparkle through the body as the wine through the glasse.

3. 3. They shall be *amiable*. Beauty consists in two things. 1. Symmetry and proportion, when all the parts are drawn out in their exact lineaments. 2. Complexion, when there is a mixture and variety in the colours, *white and sanguine* : thus the bodies of the Saints shall have a transcendency of beauty put upon them. Here the body is call'd a *vile body* * : Vile *ortu*, in its birth and production : *de limo terræ*, of the dust of the earth : The earth is the most ignoble element *. And vile *officio*, in the use that it is put to; the soule oft useth the body as a weapon to fight against God * ; but this vile body shall be ennobled and beautified with glory ; it shall be *made like Christs body* *.

* Phil. 3.

* Job 30.

* *ὁ ἄνθρωπος ἀσινί-
αυ.*

Rom. 6. 13.

* Phil. 3. 21.

* *Rivet, Gene-
brard.*

* So *Chrysostom*,
hom. 8. *Augu-
stine, Cassiodore*,
45. 2. There was
Iunius, Hierome
graceful Majesty in
his looks. Christs
body, as some Writers
aver, was so faire by
reason of the beauty
and grace which did
shine in it, that no
limner could ever draw
it exactly ; and if it
was so glorious a body
on earth, how great is
the lustre of it now in
heaven ?
That

How beautiful was Christs body upon earth ! In it there was the Purple and the Lily, it was a mirrour of beauty * : For all deformities of body issue immediately from sinne, but Christ being conceived by the holy Ghost, and so without sinne, he must needs have a beautiful body, and in this sense he was *fairer* * *than the children of men*, Psal.

That

That light which shone upon Saint *Paul* surpassing the glory of the Sun *, was no other than the beauty of Christs * A.C. 16. 13. body in heaven; O then what beauty, and resplendency will be put upon the bodies of the Saints! they shall be made like Christs glorious body.

4. The bodies of the Saints shall be impassible. Not but that the body when it is glorified shall have such a passion as is delightful, (for the body is capable of joy) but no passion that is hurtful; it shall not be capable of any noxious impression; in particular,

4.

1. The bodies of the Saints shall be free from the necessities of nature, as hunger and thirst. Here we are pinch'd with hunger. *David waxed faint*, 2 Sam. 21. 15. Here we need the supplies of nature. *Christ took compassion on the multitude*, and wrought a miracle, lest they should faint by the way, Matth. 15. 32. Nature must have its recruits; these are as necessary to maintaine life, as the oile is to maintaine the lamp, but in heaven we shall hunger no more, *Rev. 7. 16*. Hunger implies a vacuity and want, which cannot be in heaven; there we need not pray *Give us this day our daily bread*.

Quest. But doth not Christ say, *I will not drink this day of the fruit of the vine, untill that day when I drink it new with you in my Fathers Kingdome*; which implies there will be eating and drinking in heaven, and by consequence hunger? Answ. We must not understand the words literally; our Saviour only alludes to the Metaphor of the vine; 'tis as if Christ had said, as drinking the fruit of the vine now with you, is an action of familiarity and pleasantness; so when you shall be with me in the Kingdome of heaven, you shall be filled with such joy and delight, as if all the time were a time of feasting and banquetting.

2. Glorified bodies shall be free from the infirmities of nature, as cold and heat; heaven is a temperate zone:

M

There

There is no nipping frost or scorching heat, nothing will be there in *extremity*, but, joy.

3. The bodies of the Saints shall be free from the *burdens of nature*, as labour and sweating; no more plowing or sowing: what needs that, when the Saints shall receive the full crop of joy? That look, as it is with an husband-man while he works in the field, he needs his hedging bill, his spade and mattock, &c. But let this man be advanced to the throne, and now there is no more use of spade, he is freed from all those labours: so though now we must *eat our bread in the sweat of our browes*, yet when we are in heaven, and shall be advanced to the throne, there will be no more need of our working tools; labour shall cease; our *sweat* as well as our *tears* shall be dried up.

4. The bodies of the Saints shall be free from the *injuries of nature*, as sufferings: we run in the race of our life in a ring of misery, from one suffering to another, we do not *finish* our troubles but *change* them: *man is born to trouble**, he is the natural heire to it. Where the body is, there will *afflictions* like *Eagles* be gathered together.*
 * Job 5.7. *Job* was smitten with boyles, and *Paul* did bear in his body the *markes of the Lord Jesus*. Afflictions, like hard frosts, nip the tender buds of our comfort; but ere long the Saints shall be *impassible*, they shall have a protection from injuries granted them.

5. The bodies of the Saints shall be *immortal*: here our bodies are still dying*; It is improper to ask when we shall die, but rather when we shall make an end of dying: first, the infancy dies, then the childhood, then youth, then old age, and then we make an end of dying: it is not only the running out of the last sand in the glasse that spends it, but all the sands that run out before. Death is a worm that is ever feeding at the root of our gourds: but

in

* Quotidie enim deperit est aliquis pars vitæ et cum crescit vitæ, tum de-

in Heaven *our mortal shall put on immortality.* As it was with *Adam* in innocency, if he had not sinned, such was the excellent temperature and harmony in all the qualities of his body, that it is probable he had not dyed, but had been translated from Paradise to Heaven. Indeed, *Belarmine* saith, that *Adam* had dyed though he had not sinned; but I know no ground for that assertion; for sinne is made the formal cause of death *: however there's no such thing disputable in Heaven, the bodies there are immortal; *Luke 20. 36. Neither can they die any more.* *Rom. 5. 12.* Heaven is an healthful aire, there is no sicknesse or dying; we shall never heare a passing-bell go any more: as our souls shall be *eternal*, so our bodies *immortal*. If God made Manna (which is in its self corruptible) to last many hundred yeares in the golden pot, much more is he able by a divine power, so to consolidate the bodies of the Saints, that they shall be preserved to eternity. *Revel. 21. 4. And there shall be no more death:* our bodies shall run parallel with eternity.

CHAP. XIV.

The ninth Prerogative Royal.

THE next Priviledge, is, we shall be as the Angels in Heaven, *Matth. 22. 30.* Christ doth not say, we shall be Angels, but *ὡς ἄγγελοι* as the Angels *. *Qu. * Chrysostome.* How is that? R. Two waies.

1. In regard of *our manner of worship.* The Angels fulfill the will of God,

1. Readily.

2. Perfectly.

M 2

1. Readily,

1. *Readily*: When God sends the Angels upon a Commission, they do not hesitate or dispute the case with God, but presently obey. The Angels are set out by the Cherubims, with *wings* displaid: this was not to represent their persons (Spirits having no wings) but their Office; to shew how ready they are in their obedience, it is as if they had wings, *Dan. 9. 21.* The man *Gabriel* (this was an Angel) *was caused to flie swiftly*: as soon as ever God speaks the word, the Angels are ambitious to obey; now in Heaven we shall be as the Angels.

This is a singular comfort to a weak Christian: alas, we are not as the Angels in this life; when God commands us upon service, to mourne for sinne, to take up the cross, O what a dispute is there? how long is it sometimes ere we can get leave of our hearts to go to prayer? Jesus Christ went more willingly *to suffer*, than we do often to *pray*: how hardly do we come off in duty? God had as good almost be without it; Oh but (if this be our grief) be of good comfort, in Heaven we shall serve God swiftly, we shall be winged in our obedience, even *as the Angels*.

2. The Angels serve God *perfectly*: they fulfil Gods whole will: they leave nothing undone; when God commands them upon duty, they can shoot to an haire breadth. Alas, our services, how lame and bed-rid are they? we do things by halves; instead of using the world as if we used it not, we pray as if we prayed not, we weep for sinne as if we wept not: how many blemishes are there in our holy things? as the Moon when it shines brightest, hath a dark spot in it: how many graines should we want; if Christ did not put his merits into the scales? our duties, like good wine, do relish of a bad cask: the Angel pouring sweet odours into the prayers of the Saints, *Rev. 8. 3.* sheweth, that in themselves they yield no sweet savour, unless

unlesse perfum'd with Christs incense ; but in Heaven we shall be *ὡς ἄγγελοι* even as the Angels, we shall serve God perfectly : how should we long for that time !

2. We shall be *ὡς ἄγγελοι* as the Angels in regard of *dignity*. There is no question, but in regard of our marriage-union with Christ, we shall be above the Angels, but behold our humane nature simply and entirely considered shall be parallel with the angelical. *Luke 20. 36. they shall be ἰσάγγελοι equal to the Angels.* I shall shew the dignity of the angelical nature, and the analogies between the Saints glorified, and the Angels. The dignity of the Angels appears,

1. In their *Sagacity*. The Angels (who are Gods courtiers) are wise intelligent creatures. *Tyrus* in regard of wisdom is stiled a *Cherubim*, or Angel, *Ezek. 28. ver. 3, 4, 16.* The Angels have a most critical exquisite judgement, they are *discerning Spirits* : and thus the Saints shall be *ὡς ἄγγελοι* as the Angels, for wisdom and sagacity : Christ the wisdom of God * is their Oracle. * 1 Cor. 1. 24.

2. The dignity of Angels appears in their Majesty; an Angel is a beautiful glorious creature; *They saw Stephens face as it had been the face of an Angel, Act. 6. 15.* The Angels are compared to lightning, in regard of their sparkling lustre, *Mat. 28. 3.* such beames of Majesty fall from the Angels that we are not able to bear a sight of them. *John the Divine* was so amaz'd at the sight of an Angel, that he fell at his feet to worship him, *Rev. 19. 10.* and thus shall we be *as the Angels*, for splendour, and Majesty. *Then shall the righteous shine forth as the Sunne in the Kingdome of their Father, Mat. 13. 43.* not that the Saints shall not surpasse the Sunne in brightnesse, saith *Chrysostome* ; but the Sun being the most noble, and excellent creature, therefore our Saviour takes a resemblance thence to expresse the Saints glory : they shall not

only be of a Sun-like, but Angel-like brightnesse. The beams of Christs glory will be transparent in them.

3. The dignity of Angels is seen in their *Power*. Ye Angels *that excel in strength*, Psal. 103. 20. We read of one Angel that destroyed an army of *an hundred, fourscore and five thousand at one blow* *. An Angel were able to look us dead: Thus shall we be *ὡς ἄγγελοι* as the Angels. Here we have our fainting fits, we wastle continually with infirmities; but in heaven the weak reed shall be turn'd into a Cedar, we shall put on strength, and be as the Angels of God.

* Isa. 37. 36.

4. The dignity and nobility of Angels consists in their *purity*. Take away holinesse from an Angel, and he is no more an Angel, but a devil. Those blessed Spirits are sinlesse, spotlesse creatures; no unholy thought enters into their minde; they are Virgin-spirits; therefore the Angels are said to be *cloathed in pure white linnen*, Rev. 15. 6. And they are represented by the *Cherubims* overshadowing the Mercy-seat, which were made *all of fine gold*, to denote the purity of their essence: and in this sense we shall be *ὡς ἄγγελοι* as the Angels of a refined sublimated nature; therefore the Saints are said to have *washed their robes, and made them white in the blood of the Lamb*, Rev. 7. 14. Christs blood washeth white; and we read of *the spirits of just men made perfect* *.

* Heb. 12. 23.

5. The dignity of Angels appears in their *immunity*. The Angels are *Priviledged Persons*, and thus shall we be as the Angels. There is a twofold immunity. 1. We shall be priviledged from the *difficulties of Religion*. Duties are irksome to the flesh, but in heaven we shall be *as the Angels*; no more praying or fasting, no more repenting or mortification. When we are above sinne, then we shall be above ordinances: I do not say we shall be free from serving God, but we shall be freed from all that

is

is tedious and unpleasant: the Angels serve God, but it is with chearfulness. 'Tis their heaven to serve God: when they are singing Hallelujahs, they are ravished with holy delight: though being Spirits they need no food, yet it is their meat and drink to be doing the will of God. *The joy of the Lord is their strength.* Thus the Saints shall be as the Angels, *they shall rest from their labours*, Rev. 14. 13. They shall not rest from serving God, but from their labour in serving him. Their service shall be sweetened with so much pleasure and delight, that it shall not be a *task*, but a *recreation*. What joy will it be to sing in the heavenly quire? the Angels begin the musick, and the Saints joyn in the consort.

2. We shall be priviledged from the *immodesty of temptation*. The Angels those blessed spirits, have no temptations to sin: thus shall we be as the Angels. 'Tis sad to have atheistical, blasphemous thoughts forc'd upon us; 'tis sad alwayes to lie under the devils spour, to have tentations dropping upon us; and though we do not yield to the enemy, yet to have the garrison continually assaulted, is a great grief to a child of God; but this is a believers priviledge, he shall be shortly as the Angels, not subject to temptation. The devil is cast out of Paradise; the old serpent shall never come into the new Jerusalem*. Heaven is set out by an exceeding high mountaine, Rev. 21. 10. This heavenly Mount is so high, that Satans *fiery darts* cannot shoot up to it, 'tis above the reach of his arrow.

* *Nulla ibi insidia demonum.*
Bern.

6. The dignity of Angels consists in their impeccability. The blessed Angels are not only without sinne, (as the lapsed Angels were once) but they are in an impossibility of sinning. The Angels having a clear sight of God, they are by the sweet influence of that vision so inamour'd with the beaurty and love of God, that they have

have not the least motion or will to sinne. They are confirm'd by the power of God, saith *Austin*, that they cannot sinne. The Angels are immoveable in holinesse * ; indeed *Origen* affirms that there is a possibility of sinning even in the Angels. But this opinion is, 1. Contrary to the current of the Fathers, * the Angels are of that invincible sanctity, that they cannot be drawn by any violence to sinne, as *Damascen* speaks. 2. That it should be possible for the Angels to be stain'd with the least tincture of sinne, is repugnant to Scripture; for if the Angels may sinne, then they may fall, * but they cannot fall. The minor proposition is clear: elected Angels cannot fall; but the Angels are elected; the Apostle proves the election of Angels. 1 *Tim.* 5. 21. *I charge thee before God and the elect Angels.* The Angels are called *starres*, *Job* 38. 7. these angelical starres are so fixed in their orbe of sanctity, that they cannot have the least erring, or retrograde motion to sinne; and doth not all this set forth the priviledge and comfort of believers? they shall be in this sense *ὡς ἄγγελοι* as the Angels, in an impossibility of sinning; here it is impossible that we should not sinne, in heaven it is impossible that we should. There we shall not only be exempted from the act, but from the capacity of sinning, for we shall be as the Angels of God: what a blessed priviledge is this! we that now are accounted *ὡς πονηράδες ἀνθρώπων καὶ μέθυμα* as the off-scowring of men *, shall be *ὡς ἄγγελοι* as the Angels.

Inference.

Oh how may this excite the most profane persons to the study of piety! *flie from sinne*; that will not make you Angels but Devils; *follow after holinesse* *, *disciple*, it alludes to huntsmen that follow the game with earnestnesse; pursue holinesse as in a chase: here is reason enough, you shall not only be with the Angels, but you shall be as the Angels; if while you live, you live as Saints, when you die, you shall be as Angels.

CHAP.

* *Nazianzene*,
Anselm, *Cajetan*
Aquinas.

* *Gregorius*
magnus, *Bede*,
Damascen.

* *Ubi labes in*
celo, ibi lapsus
de celo.

* 1 *Cor.* 1. 13.

* *Heb.* 12. 14.

CHAP. XV.

The Tenth Prerogative Royal.

THe next Priviledge to come, is, the Vindication of Names. *Fulgentius* calls a good name *the godly mans heir*, because it lives when he is dead. 'Tis the best temporal blessing; yet all wear not this garland; Those which have a good conscience, have not alwayes a good Name. The old Serpent spits his venome at the godly through the mouths of wicked men: if Satan cannot strike his fiery dart into our Conscience, he will put a dead *sie* into our Name. The people of God are represented to the world in a very sad manner; how strangely doth a Saint look when he is put in the Devils dresse! as those Primitive Christians that were cloathed with Bears-skins, and painted with red Devils. *Job* was represented to the world as an hypocrite, and by his friends too, which went near to him. *Paul* was called a seditious man; and he suffered (in the opinion of some) as an evil-doer, *2 Tim. 2. 9. Wherein I suffer trouble as an evil-doer, even unto bonds*: he did not only bear Christs marks in his body, but in his Name. Our blessed Saviour was call'd a *deceiver of the people*. It hath ever been the manner of the wicked world, to paint Gods children in very strange colours. It is a great sinne to defame a Saint, it is murder; better take away his life than his Name; it is a sinne which we can never make him reparation for; a flaw in a mans credit, being like a blot in a white paper, which will never out. The defaming of a Saint is no lesse than the defaming of God himself; the Saints have Gods picture drawn in their hearts; a man cannot abuse the picture of *Cæsar*, without some reflection upon *Cæsars* person. Well, either God will cleare his

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peoples

peoples innocency here, which he hath promised, *Psal. 37. 6. And he shall bring forth thy righteousness as the light*: thy good Name may be in a cloud, but it shall not set in a cloud; or else at the day of judgement, then there shall be a Vindication of Names.

In this life the godly are called the troublers of *Israel*, they are seditious, rebellious, what not? but a day is shortly coming, when God himself will proclaim their innocency. Believe it, as God will make inquisition for blood, so for Names; The Name of a Saint is precious in Gods esteeme, it is like a statute of gold which the polluted breath of men cannot stain; and though the wicked may throw dust upon it, yet as God will wipe away tears from the eyes of his people, so he will wipe off the dust from their Name. The time is shortly coming when God will say to us, as once to *Joshua* *, *I have rolled away the reproach of Egypt from off you*: Even as it was with Christ, the *Jews* rolled a great stone upon him, and as they thought, it was impossible he should rise again, but an Angel came and rolled away the stone, and he arose in a glorious triumphant manner: So it shall be with the godly, their good Names of titles buried, a stone of obloquy and reproach is rolled upon them; but at the day of judgement, not an Angel, but God himself will roll away the stone, and they shall come forth from among the pots, where they have been blacked and sullied *, as the wings of a Dove covered with silver, and her feathers with yellow gold. O what a blessed day will that be, when God himself shall be the Saints compurgator.

* Josh. 5. 9.

* Psal. 68. 13.

CHAP. XVI.

The Eleventh Prerogative Royal.

THe next blessed Priviledge, is, the sentence of abso-
lution. Here take notice of two things: II.

1. *The Proceſſe in Law*, Rev. 20. 12. *The bookes were opened.* It is a Metaphor taken from the manner of our Courts of Judicature, where there is the whole Proceſſe, every circumstance traversed, and the Witneſſes examined: So here, *the books are opened*, the book of Gods Account, the book of Conſcience: now obſerve, *another book was opened, which is the book of life*; that is, the book of Gods Decree, the book of Free-grace, the book that hath the Saints *Names* written in it, and their *Pardon*; and the elect ſhall be judged out of this book: ſurely the ſentence cannot be diſmal, when our Husband is Judge, and will judge us by the book of life. I.

2. *The Sentence it ſelf*, Matth. 25. 34. *Come ye bleſſed of my Father*: which implies two things. 2.
1. *The Saints acquittance*: the Curſe is taken off, they have their diſcharge in the Court of Juſtice, and ſhall have the broad Seal of Heaven, Father, Son, and holy Ghoſt, all ſetting their hands to the Pardon, and this Chriſt ſhall proclaim. I.

2. It implies the *Saints Inſtalment*. Come ye bleſſed. As if Chriſt ſhould ſay, Ye are the heirs apparent to the Crown of Heaven, Heaven is your free-hold; come in ye bleſſed of the Lord, enter upon poſſeſſion. And this ſentence can never be reverſed to eternity; but as *Iſaac ſaid*, *I have bleſſed him, and he ſhall be bleſſed*. At the hearing of this comfortable ſentence, O with what ineffable joy will the Saints be filled! it will be * *likemufick in the eare*, and a Jubily in the heart. Even as *Elizabeth* once ſaid to 2.

the Virgin *Mary*, as soon as the voice of thy salutation sounded in my eares, *the babe leaped in my womb for joy*: so the heart of a believer will leap in him at the hearing of this blessed sentence, and be ready to leap out of him for joy. O what trembling now among the Devils, what triumph among the Angels!

CHAP. XVII.

The last Prerogative Royal.

12. **T**HE last Priviledge to come, is, God will make a publick and honourable mention of all the good which the Saints have done. This I ground upon three Scriptures, *Matth. 15. 21.* Euge, bone seive, *Well done, then good and faithful servant.* The world maligns and censures; when we discharge our conscience they say, *ill done*; but God will say, *well done*, thou good and faithful servant; he will set a trophy of honour upon his people, *Matth. 25. 35.* *I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me, &c.* King *Abashuerus* had his book of Records; and when he did read in his book, he took notice of *Mordeca's* good service, and caused him to have publick honour*. Be assured, God hath *his book of Record*, and will openly take notice of all the good service you have done, and he himself will be the Herald to proclaim your praises, *2 Cor. 4. 5.* *Then shall every man have praise of God.*

Matth. 25. 35.

* Esth. 6.
Ver. 1. 10.

I speak this therather, to encourage you in Gods service. Perhaps thou hast laid out thy self for the Cause of God, and thou seest Providence blows upon it, and thou beginest to think, it was a desperate venture, all is lost. No; thy Faith and Zeal is recorded, thy Name is taken in heaven,

ven, and God will shortly give thee a publick testimonial of honour, *Well done, thou good and faithful servant.* What a whetstone is this to duty? How should it adde oyle to the flame of our devotion? thou perhaps hast prayed a great while, and watered this seed with thy tears; be of good comfort, thy tears are not lost; God bottles them as precious wine, and it is not long before he will open his bottle, and this wine, which came from the wine-presse of thy eyes, shall sparkle forth in the sight of men and Angels. Nay, God will not only take notice of what we have done for him, but what we would have done. *David* had an intention to build God an house, and the Lord did interpret it as if he had done it, *1 Kings-8. 18. Whereas it was in thine heart to build an house unto my Name, thou didst well that it was in thine heart* *. Intentional goodnesse is re-^{* 1 K n 3. 18.} corded, and shall adde to our Crown.

What a good God do we serve! who would ever change such a Master! it were, one would think, enough, that God should give us wages for our work (especially seeing he gave us ability to work,) but that God should applaud us, *Well done!* Think how sweet it will be to hear such a word from God, how amazing and ravishing, when he shall say openly, These are the servants of the most high God, these are they that have feared an Oath, that have wept in secret for that which it was not in their power to perform: these are they that have kept their garments pure, that have valued my favour above life, that did rather choose to honour me than humour men: These are they that were willing to wash off the stains from the face of Religion with their blood, and to make my Crown flourish, though it were in their ashes. Well done, good and faithful servant, enter into the joy of your Lord; thus shall it be done to them whom God delights to honour.

These are those glorious things which are to come: I

have led you up to the top of the mount, and given you a prospect of Heaven, I have shewn it you at the little end of the Perspective; I shall say of this glory of Heaven, as once the queen of *Sheba* of *Solomons* pomp and magnificence*, *The half of it hath not been told.*

CHAP. XVIII.

The first Inference drawn from the Proposition.

Use 1.
Inform.
1. Branch.

* Dan. 9. 23.

* Jam. 2. 5.

* Josh. 15.

IT shewes us what an high valuation and esteem we should set upon the godly. They are, we see, men greatly in favour with God, as the Angel once proclaimed to *Daniel**, and they are invested with glorious Priviledges; they are of an heavenly descent, borne of the Spirit; and they are very rich, for they are *Heires of the Kingdome**. God hath not only laid out some parcels of land, or divided heaven to them, as *Canaan* was divided to *Israel* by lot*: The Tribe of *Judah* to inhabit in one Countrey, the Tribe of *Reuben* in another, &c. God, I say, doth not parcel out heaven thus to the Saints: no, heaven is theirs with all its *Perquisites*, with all its *Royalties*; There are no enclosures or Land-marks in heaven: There can be no *confinement*, where every thing is *infinite*: Oh what an high value and estimate then should be put upon the Saints! they are heirs! How doth the world respect great heirs? What honour then should we give to the godly! *quoniam vult.* They are adopted into all the stately priviledges of Heaven! It is true, an heir under age may be kept short, but how rich is he when he is possessed of the inheritance? how rich shall the Saints be, when God shall poure out of his love, and shall

shall empty all the treasures of glory into them! The Saints are *jewels*, but their worth and riches is not known; therefore they are trampled upon by the world. *It doth not yet appeare what they shall be:* all things are theirs.

CHAP. XIX.

The second Inference drawn from the Proposition.

IT shews us a maine difference between the godly and the wicked; the godly man hath all his *best things to come*; the wicked man hath all his *worst things to come*: as their way is different, so their end; *Thou in thy life-time receivedst thy good things* *. The wicked have all their good things here; they have not only what heart can wish, but, *They have more then heart can wish* *; their worst things are to come: Why, what is to come? the Apostle answers, *1 Thes. 1. 10. wrath to come*. And here I shall briefly shew you the wicked mans Charter: which consists in five things.

Inform.
2. Branch.

* Luk. 16. 25.

* Psal. 73. 7.

SECT. I.

I.

1. The awakening of Conscience: this is to come. Conscience is Gods deputy in the soul, his viceroy; a wicked man doth what he can to unthrone conscience, and put it out of office. Conscience is Gods Echo, and sometimes it is so shrill and clamorous, that the sinner cannot endure the noise, but silenceth conscience, and at last by often sinning, conscience begins to be sleepy and seared; *having their conscience seared with an hot iron*, *1 Tim. 4. 2.* this conscience is quiet, but not good; * Bernard.
for

* Ideo te plan-
g> quia te ipsum
non plingis.
Hieron.

for the *dumbnesse* of conscience preceeds from the *numb-
nesse of it* *: It is with him as with a sick Patient, who
having a confluence of diseases upon him, yet being a-
sleep, is insensible of the pain. The conscience of many
a man, is like the body of *Dionysius*, so grosse and corpulent,
that though they did thrust needles into his flesh,
he felt no pain. Time was when conscience was tender,
but by often sinning, he is like the Ostrich that can di-
gest iron; or as it is said of *Mithridates*, that by often ac-
customing his body to poyson, it never hurt him, but he
could live upon it as his food; That sinne which was
before as the wounding of the eye, now is no more than
the *cutting of the naile*. Well, there is a time coming
when this sleepy conscience shall be awakened. *Belshaz-
zar* was drinking wine in bowls, *but there came out fingers
on the wall, and his countenance changed* *; there consci-
ence began to be awakened. Conscience is like a look-
ing-glasse; if it be foul and dusty, you can see nothing in
it; but wipe away the dust, and you may see your face in
it clearly: there's a time coming, when God will wipe
off the dust from the glasse of a mans conscience, and he
shall see his sins clearly represented. Conscience is like
a Lion asleep, when he awakes he roars and tears his
prey: when conscience awakes, then it roars upon a sin-
ner, and tears him, as the devil did the man into which
he entred; *Mark. 9. 22.* he rent him, and *threw him into
the fire*. When *Moses* rod was turned into a Serpent, he
was affraid and fled from it; oh! what is it when consci-
ence is turned into a Serpent! Conscience is like the
Bee, if a man doth well, then conscience gives honey,
it speaks comfort; if he do ill, it puts forth a sting; it is
called a worm, *Mark. 9. 44.* *Where the worm never dies*.
It is like *Prometheus's* Vulture, it lies ever gnawing: it is
Gods blood-hound that pursues a man. When the Jay-
lour *

* Dan. 5. 3.

four * saw the prison doors open, and, as he thought, the prisoners were missing, he drew his sword and would have killed himself: when the eye of conscience is opened, and the sinner begins to look about him for his evidences, Faith, Repentance, &c. and sees they are missing, he will be ready to kill himself: a troubled conscience is the first fruits of hell; and indeed it is a *lesser hell*. That it is so, appears two wayes.

1. By the suffrage of Scripture, *Prov. 18. 14.* *A wounded spirit who can bear?* a wound in the Name, in the estate, in the body, is sad; but a wound in the conscience, who can bear? especially when the wound can never be healed! for I speak of such as awake in the night of death.

1.

2. By the experience both of good and bad. 1. By the experience of *good men*: when the storm hath risen in their conscience (though afterwards it hath been allayed) yet for the present, they have been in the suburbs of hell. *David* complains of his *broken bones* *, he was like a man that had all his bones out of joynt. What is the matter? you may see; where his pain lay, *Psal. 51.* 3. *My sin is ever before me*; he was in a spiritual agony: it was not the sword threatened, it was not the death of the childe, but it was the roarings of his conscience; some of Gods arrows stuck fast there: though God will not damn his children, yet he may send them to hell in this life.

* *Psal. 51. 8.*

2.

2. By the experience of *bad men*, who have been in the perpetual convulsions of conscience: *I have sinned*, saith *Judas*: before he was nibling upon the silver bait, the thirty pieces; but now the hook troubles him, conscience wounds him: such was *Judas* his horror, being now like a man upon the rack, that he hangs himself to quiet his conscience. This shews what the hell of conscience

O

is;

* Nem: potest a
seipso recur-
rere. Ibid.

* Act. 22. 24.

is; that men account death easie to get rid of conscience, but in * vaine: it is with them, as with a sick man, he removes out of one room into another, and changeth the aire, but still he carries his disease with him. Thou mayest think, O sinner, to laugh thy sins out of countenance; but what wilt thou do when conscience shall begin to flye upon thee, and shall examine thee *with scourgings* *? it is a mercy when conscience is awakened in time; but the misery is when the wound is too late, there being then no *balm in Gilead*.

SECT. 2.

2.
* Ccr. 5. 10.

* 2 Thes. 1. 7.

The second thing to come, is, His appearing before the Judge; * *For we must all appear before the judgement-seat of Christ.* Hierome thought he ever heard that sounding in his ears, *Surgite mortui*, Arise ye dead; and come to judgement. What solemnity is there at an Assizes, when the Judge comes to the Bench, and the Trumpets are sounded? thus Christ the Judge shall be accompanied with Angels and Archangels, and the Trumpets shall be blown; *1 Thes. 4. 16. For the Lord himself shall descend from Heaven with a shout, with the voyce of the Archangel, and with the Trump of God.* This is the great and general Assizes. Then shall Christ sit down upon the throne of Judicature, holding his sword in his hand, and a flame coming out of his mouth *. Now the sinner being summoned before him as a prisoner at bar, he hath his guilt written in his forehead, he is *αὐτοκατάκριτος*, condemned before he comes, I mean in his conscience, which is the consistory or petty Sessions: and appearing before Christ, he begins to tremble and be amazed with horror: and not being covered with Christs righteousness, for want of a better covering he cries to the mountains to cover him:

him : * *And the Kings and the great men said to the mountains and rocks fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb.* Nothing so dreadful as the sight of mercy abused. Now the Lamb will be turned into a Lion, and he who was once a Saviour, will be a Judge. * Rev. 6. 16.

S E C T. 3.

The third thing to come, is, *his Charge read*: I will reprove thee, and *set thy sins in order before thee*, Psal. 50. 21. As God hath a bottle for teares, so he hath a book to register mens sins, Rev. 20. 12. * *The books were opened.* Oh what a black charge will be read against a sinner! not only the sins which have damnation written in their forehead, as drunkenness, swearing, blasphemy, shall be brought into the charge, but those sins which he slighted, As, 3.

I. *Secret finnes*, such as the world never took notice of: many a man doth not forsake his sins, but grows more cunning: with the Vintner, he pulls down the bush, but his heart gives as much vent to sin as ever; his care is rather that sin should be *covered* than *cured*: Not unlike to him that shuts up his shopwindows, but follows his trade within doores: he sits brooding upon sin; he doth with his sins as Rachel did with her fathers Idols, she put them under her that he might not find them; so doth he put his sins in a *secret place* *: all these sins shall be set in order before him: Luk. 12. 2. *For there is nothing covered that shall not be revealed*: God hath a key for the heart *. I.

2. *Little sins*, as the world calls them; though I know no such thing as little treason; the Majesty against which it is committed, doth accent and enhance the sin. Besides, little finnes (suppose them so) yet multiplied, become great. What is lesser than a grain of sand? yet * Deut. 27. 15.

* *Navis si unam
habuerit sabu-
lam perforatam,
mergitur flucti-
bus.* Aug. Torn.
4. de salutar.
dc. o

when multiplied, what is heavier than the sands of the sea: a little sum multiplied is great; a little sin unrepented of, will damne; as one leak in the ship, if it be not lookt to, will drown *. You would think it is no great matter to forget God, yet *Psal.* 50. 22. it hath a heavy doom. The non-improvement of Talents, the world looks upon as a small thing; yet we read of him that *hid his Talent in the earth*, Mat. 25. 25. he had not spent it; only not trading it, is sentenced.

3. 3. *Sins* that in the eye of the world were looked upon as *graces*; sins that were coloured and masqued over with *Zeale of God*, and *good intentions*, &c. men put fine gloses upon their sinnes, that they may obtaine credit, and be the more vendible. It is said of *Alcibiades*, that he embroidered a curtain with Lions and Eagles, that he might hide the picture under, full of Owls and Satyres *. So doth Satan embroider the curtaine with the image of *Vertue*, that he may hide the foul picture of sin under. The devil is like the Spider, first she weaves her web, and then hangs the flie in it: so he helps men to weave the web of sin with religious pretences, and then he hangs them in the snare; all these sins shall be read in the sinners charge, and set in order before him.

* *Plinarch.*

SECT. 4.

4. 4. The next thing is, The passing of the sentence, *Mat.* 25. 41. *Ite maledicti, Depart from me ye cursed.* At the hearing of this sentence, the heart of a sinner will be rent thorow with horror; that heart which before would not break with sorrow for sin, shall now break with despaire. At the pronouncing of this dreadful sentence, *depart from me*, the sinner would be glad if he could depart from himself, and be annihilated; O it will be a sad depart-

departing ! We use to say, when a man is dead, he is departed ; but this will be a *departing* without a *deceasing*. As soon as Christ hath pronounced the curse, the sinner will begin to curse himselfe. Oh what have I been doing ! *I have layn in wait for my own blood* *, I have twisted * Prov. 1. 18. the cord of my own damnation. While he lived, he blessed himself ; oh how happy am I, how doth providence smile upon me ! *Psal. 49. 18. Though whilst he lived he blessed his soul*, yet when this sentence is passed, he is the first that will curse himself.

SECT. 5.

5. The pouring out of the Vial, *Psal. 75. 8. For in the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he poureth out of the same.* This is the sad execution : hell is set out by *Tophet*, *Isa. 30. 33.* * Calvin. which was a place situated neare *Hierusalem* *, where they offered their children in the fire to *Moloch*. A Metaphor to figure out the infinite torments of hell : the sinner shall lye in the furnace of Gods wrath, and the breath of the Lord as a paire of bellows, shall blow the fire. Hell is said to be *prepared*, as if God had been sitting down to study and devise some exquisite torment : Hell is set out in one place by fire *, and in another place by darknesse * * Mar. 18. 8. * Mat. 11. 13. to shew that hell is a fire *without light* : the hypocrite while he lived, was all light, no fire ; and in hell he shall be all fire, no light ; nothing there to give comfort, no *musicke* but the shriekes of the damned ; no *wine* but what is burnt with the flame of Gods wrath : *There shall be weeping, and wailing, and gnashing of teeth.* The weeping hypocrite shall go to the place of weeping : while he lived, he lifted up his eyes in a false devotion, and now being in hell he shall lift up his eyes *. He that gnashed his teeth * Luk. 16. 25.

at the godly, shall now have gnashing enough; before he gnashed in *envy*, now in *despaise*; and this *for ever*. *He will burne up the chaffe with unquenchable fire* *; the word *unquenchable* scorseth hotter than the fire. The fire of hell is like that stone in *Arcadia* I have read of, which being once kindled, could not be extinguished. Eternity is the hell of hell; the losse of the soul is irreparable; if all the Angels in Heaven should go to make a purie, they could not make up this losse. When a sinner is in hell, shall another Christ be found to dye for him? or will the same Christ be crucified againe *? oh no: they are *everlasting burnings* *. Thus the sinner hath all *worst things to come*: but a beleever hath all *his best things to come*, the things *which eye hath not seen, nor care heard, viz.* the beatifical vision, the crystal streams of joy that *run at Gods right-hand*: his heaven is to come.

* Mat. 3. 12.

* *Si rursum cor-
ruerit anima,
unde reparabi-
tur? num potest
alter Christus
aut idem iterum
crucifigi pro
illius? Bern.*

* Ill. 33. 14.

CHAP. XX.

A serious Scrutiny about the Believers Charter.

*Use 2.
Tryal.*

I Hear, me thinks, a Christian say, Great are the Privileges of a Beleever, but I fear I have no title to this glorious Charter: All depends upon an interest. Were there a dispute about our Estate, whether such an inheritance did belong to us, we would desire that there should be a trial in Law to decide it. Here is a large Inheritance, *things present*; and *things to come*; but the question is, whether we are the true Heires to whom it belongs: now for the deciding this, we must seriously examine what right we have to Christ; for all this Estate is made over to us *through Christ*: so in the text; All things are yours, and ye are Christs: There comes in the Title. Jesus Christ

Christ is the great Magazine and store-house of a Christian, he hath purchased heaven in his blood ; now if we can say, *we are Christs* ; then we may say, all things are ours.

Quest. But how shall we know that we are Christs ?

Ans. Those that are Christs, *Christ is in them*, 2 Cor.

13. 5. *Know ye not that Christ is in you ?*

Quest. But how shall we know that ?

Ans. If we are *in the faith* ; It is observable, before the Apostle had said, *Know you not that Christ is in you* ; first he puts this query, *Examine whether you are in the faith*. Christ is in you, if you are in the faith : Here lies the question, Have you faith ? Now for the deciding this, I shall show,

| | |
|------------------|-------------|
| The Antecedents | } of Faith. |
| The Concomitants | |
| The Genuine act | |
| The Fruits | |

SECT. I. *Shewing the Antecedents of Faith.*

1. Antecedent is knowledge. Faith is an intelligent grace: though there can be knowledge without Faith, yet there can be no Faith without knowledge. *They that know thy Name will put their trust in thee*, Psal. 9. 10. one calls it *fides oculata, quick-sighted Faith* *. Knowledge must carry the torch before Faith, 2 Tim. 1. 12. *For I know whom I have believed*. As in Pauls conversion, a light from heaven shined round about him, Act. 9. 3. so before Faith be wrought, God shines in with a light upon the understanding. A blind Faith is as bad as a dead Faith: that eye may as well be said to be a good eye which is without sight, as that Faith is good which is without knowledge. Devout ignorance damnes ; which condemns the Church of Rome, that think it a piece of their

Quest.
Ans.

Quest.
Ans.

Philo.

1. Antecedent.

their Religion to be kept in ignorance; these set up an *Altar άγνωσθῆαι*, to an unknown god: they say ignorance is the mother of devotion; but sure where the sun is set in the understanding, it must needs be night in the affections. So necessary is knowledge to the being of Faith, that the Scripture doth sometimes baptize Faith with the name of knowledge, *Is. 53. 11. By his knowledge shall my righteous servant justify many*; knowledge is put there for Faith: and this knowledge which is antedecaneous to Faith and doth usher it in, consists in the apprehension of four things. The soul through this Optick glasse of knowledge sees,

1. A pretiousnesse in Christ, *he is the chief of ten thousand*. Christ was never poor, but when he had on our rags; there is nothing in Christ but what is precious: he is precious in his name, in his nature, in his influences, in his priviledges; he is called a *precious stone*, *Isa. 28. 16.* he must needs be a *precious stone* who hath made us *living stones*, *1 Pet. 2. 5.*

2. A fulness in Christ, the fulness of the Godhead, *Col. 2. 9. all fulnesse*, *Col. 1. 19.* a fulnesse of merit, his blood able to satisfy Gods justice; a fulnesse of Spirit, his grace able to supply our wants.

3. A sutablenesse in Christ; nothing can be satisfactory but what is sutable; if a man be hungry, bring him fine flowers, this is not sutable, he desires food; if he be sick, bring him musick, this is not sutable, he desires physick. In this sence, there is a sutablenesse in Christ to the soul: there is a *finesse* as well as a *fulnesse*; he is (as *Origen* speaks) what ever is desireable*; if we hunger, he is the food of the soul, therefore he is called the *bread of life*; if we are sick unto death, his blood is the *balme of Gilead*; he may be compared to the trees of the Sanctuary, which were both for meat and medicine, *Ezek. 47. 12.*

* *Quicquid appetibile.*

4. A *propenseness* and readinesse in Christ to give out his fulnesse: there's *bounty* in Christ as well as *beauty*, Iſa. 55. 1. *Ho every one that thirsteth, come ye to the waters, and he that hath no money, buy and eat, &c.* Behold, at what a low price doth God set his heavenly blessings! it is but *thirsting*, bring but desires. Behold the *propenseness* in Christ to dispense and give out his fulnesse; *buy without money*. A strange kind of buying! as he is all *fulnesse*, so he is all *sweetnesse*, of a noble and generous disposition. This is the *lenocinium* and enticer of the affections; this draws the eyes and heart of a sinner after him. What are the promises but Christs golden Scepter held forth? what are the motions of the Spirit, but Jesus Christ coming a wooing? and such a knowledge of Christ doth necessarily precede and go before Faith; now the soul begins to move towards him.

2. The second antecedent to faith is credence; a setting our seal to the truth of the Word; a giving credit to that which the Word asserts concerning Christ: *videl.* that he is the true Messiah, that there is no other name under heaven whereby we can be saved; that whosoever believes in him shall not perish; that he delights in mercy. 'Tis delightful to the mother (saith *Chrysostom*) to have her breasts drawn: so is it pleasing to Christ, that sinners should draw the breasts of the promises. An assent, and giving credence to all that the Scripture holds forth concerning Christ, is necessary to precede Faith. Dogmatical faith goes before justifying.

3. The third preparatory or antecedent to Faith is deep conviction and humiliation: the seed that wanted *depth of earth* withered: so will Faith that is not laid in deep humiliation. Christ is never sweet till sin is bitter! he never gives ease but to them that feel their burden, *Mat. 11. 28*, and indeed, till a man feel his burden,

he cannot cast it upon Christ: a man must see himselfe lost. Many are lost for want of losing, *ελενηνισαν*, *Act. 2. 37.* they were pricked at their hearts, &c. as if a bladder were pricked and the wind let out: so the flatus or swelling of pride was let out by humiliation, *Rom. 7.* when the commandement came sin revived and I dyed: as if Paul had said, when the Law of God came, and shewed me the spots of my soul, *sin revived*; sin began to appear in its bloody colours, striking horror and amazement into my soul, and I dyed; the good opinion which before I had of my self did dye, I was as one that gives up the ghost. As it was with the people of Israel, they saw the red sea before them, and Pharaoh pursuing behind. So the sinner after some legal brushings, being affrighted, sees the sea of his sins before ready to swallow him up, and the justice of God pursuing and ready to overtake him, and no way to extricate or help himself, only there is a brazen Serpent lifted up, and if he can look upon that he may be saved.

4. Antecedent.

4. The fourth antecedent to Faith is *abrenunciation*, or a disclaiming and renouncing any thing in a mans self that can save: this is certain, before a man can come to Christ, he must come out of himself; before he can trust in Christ, he must despaire in himselfe, *Phil. 3. 7.* Not having mine own righteousness*. Men would have something of their own to trust to; they would bow down to their own righteousness, their duties and moralities, *Rom. 10. 3.* Oh but if ye will lean on Christ, throw away these rotten crutches; you must use duty, as the dove did her wings to fly, but trust to Christ the Ark for safety. A man must be first transplanted; taken out of the old soil, having nothing of his own to grow upon, before he can be ingrafted into Christ the true Olive; as the Angel said to Mary when she looked for Christ in the Sepulchre, *he is*

* Non fidei sed
perfidia est in
semet ipso habere
fidem. Bern.

not

not here, Mat. 28. 6. So I may say to that man who seeks to make a Christ of his duties, and moral excellencies, *Christ is not here*, you must look higher; salvation is not to be found *within* thee, but in something without thee, in something *above* thee.

5. The fifth antecedent, or that which goes before Faith, is a secret perswasion in the soul of man, that Christ is willing to shew mercy to *him* in particular, *Mark. 10. 49. arise, he calleth thee*: so the Spirit secretly whispers to the soul, arise out of thy sins, *Jesus Christ calleth thee*; he bids thee beleeve in him. Then the soul begins to think thus, Did Jesus Christ come to save sinners, such as are humble and penitent? doth he not only *invite* them, but *command* them to beleeve in him, *1 Joh. 3. 23.* then why do I not beleeve? what is it keeps me off from Christ? is it my unworthinesse? behold there is merit enough in Christ to make me worthy: is it my impurity? *the blood of Jesus cleanseth from all sin, 1 Joh. 1. 7.* his blood is a balsome to heal me, a laver to wash me: and though I have nothing whereby to ingratiate my selfe into his favour, yet my comfort is, Jesus Christ doth not require that I should carry any thing to him, but fetch something from him. I need carry no water to this *well of salvation*, only an *empty vessel*, an humble broken heart. Why then should I hold off from Christ any longer, if God *justifies the ungodly*, *Rom. 4. 5.* Why then should not I think that there is mercy for me? sure there is; methinks I see Christ beckening to me to come to him, methinks I hear the soundings of his bowels. These are the preparations to Faith.

SECT. 2. Shewing the Concomitants of Faith.

2. The concomitants of Faith which are, 1. *Consent.* 1. *Concomitant.*

The soul now consents to have Christ, and to have him upon his own terms. 1. As an *Head*. The head hath a double office: it is the fountain of spirits, and the seat of government; the head is at it were the Pilot of the body, it rules and steeres it in its motion; the believer consents to have Christ, not only as an head to send forth spirits, that is *comfort*, but as an head to rule. A sinner would take Christs promises, but not his laws: he would be under Christ *benediction*, but not under his *jurisdiction*. A beleever consents to have *whole* Christ; *non eligit obiectum*, he doth not pick and choose; but as he expects to sit down with Christ upon the throne, so he makes his heart Christs throne.

2. The beleever consents to have Christ for better for worse, a naked Christ, a persecuted Christ: for he sees a beauty and glory in the reproaches of Christ, 1 *Pet.* 4. 14. and will have Christ not only *in purple*, but when with *John Baptist* he is cloathed in *Camels haire*; he can embrace the fire if Christ be in it: he looks upon the Crosse as *Jacobs* ladder by which he ascends up to heaven; he saith, Blessed be that affliction, welcome that Crosse which carries Christ upon it.

3. He consents to have Christ purely for love: if the wife should give her consent only for her husbands riches, she should marry his estate rather than his person, it were not properly to make a marriage with him, but rather to make a merchandise of him*. The beleever consents for love: *amat Christum propter Christum**, he loves Christ for Christ. Heaven without Christ is not a sufficient dowry for a beleever; there's nothing *adulterate* in his consent, it is not sinister; there is nothing forced, it is not for fear; that were rather *constraint* than *consent*; a consent forced will not hold in Law; it is voluntary; the beauty of Christs person and the sweetnesse of his disposition

* Non est animia sed mercaturia. Sen.

* Aug.

fiction draws the will, which as the *primum mobile*, or master-wheel carries the whole soul with it.

4. The beleever consents to have Christ *pro termino interminabili*, never to part more; - he would have an uninterrupted communion with him; he will part with life but not with Christ; indeed death, when it slips the knot between the soul and the body, it ties it faster between the soul and Christ.

5. The beleever doth so consent to have Christ, as he makes a deed of gift *, resigning up all the interest in himself to Christ: he is willing to lose his own name, and surname himselfe by the name of Christ: to lose his own will and be wholly at Christs dispose, 1 Cor. 6. 19. he resignes up his love to Christ: in this sense the spouse is said to be a *spring shut up*, Cant. 4. 12. she hath love for relations, but the best of her love is kept for Christ: the world hath the milk of her love, but Christ hath the creame of it. The choicest and purest of her love is a spring shut up, it is broached only for Christ to drink.

* *Amor non nisi donum amantis.*
Guil. Paris.

2. The second Concomitant of Faith is Desire; *Psal.* 2. *Concomitant.*
42. 1. *as the Hart panteth after the water-brooks, so panteth my soul after thee O God.* Oh (saith the soul) that I had Christ, that I might but touch the hemme of his garment! Oh that one would give me drink of the water of the well of Bethlehem, 2 Sam. 23. 15. So saith the thirsty sinner, Who will give me to drink of those streams of living water, that run in Christs blood? Oh that I had this *morning star*, to enlighten me; this *pearl of price*, to enrich me; this *tree of life*, to quicken me. Oh that I had a sight of Christs beauty, a taste of his sweetnesse: there is such a thirst raised in the soul, that nothing can quench it but the blood of Christ: nothing but the breast will quiet the childe; nothing will quiet the longing soul, but Gods opening the breasts of free-grace and giving his son out of his bosom.

P. 3.

3. The

3. CONCOMITANT.

3. The third concomitant of Faith is a *Spirit of contrition*: the soul is even melted into tears, *Zach. 12. 10. they shall look upon me whom they have pierced and they shall mourn.* The Spirit of grace drops as dew upon the heart and makes it soft and tender. The poor sinner weeps for his sins of unkindnesse against Christ; Oh saith he, that I should sin against so sweet a Saviour; he looks upon a broken Christ with a broken heart; he washeth Christs wounds with his teares; before, he wept for feare; now, he weeps for love; *Mary stood at Jesus feet weeping,* Luk. 7.

SECT. 3. *Shewing the genuine act of Faith.*

3 The genuine act of Faith.

3. Then follows the genuine and proper act of Faith, namely *recumbency*. The soul doth *μεσσην ἐν Χριστῷ*, rest upon Christ, and Christ alone for salvation: this is as *Austin* saith, *salutis initium*, the very doore by which we enter into heaven. Faith casts it selfe upon Christ, as a man that casts himselfe upon the stream to swim: the beleever stayes himselfe upon Christ, therefore Faith is called a *leaning upon Christ*, Cant. 5. 8. beleevers are called *living stones*, 1 Pet. 2. 5. and they rest upon Christ the *corner-stone*, Isa. 28. 16. the beleever catcheth hold of Christ, as *Adonijah* caught hold of the hornes of the Altar, 1 King. 1. 51. or as a man that is sinking catcheth hold of a bough; Faith makes an holy adventure upon Christ, as *Queen Esther* did upon King *Ahasuerus*, *if I perish, I perish*, Esther 4. 16. and this adventuring upon Christ, is by vertue of a Promise: else it is not *Faith*, but *presumption*. Faith hath its warrant in its hand, *Joh. 6. 37. he that comes to me ἐμὴ ἐλθέτω, I will in no wise cast out.*

This is the proper act of Faith, the souls resting with an humble affiance upon Jesus Christ. Saint Bernard be-
ing

ing a little before his death (as he thought) brought before Gods tribunal, and Satan standing at his right hand to accuse him for his sins, he runs to Christ; and saith he, Satan, I am sinful and unworthy as thou sayst, but though thou dost magnifie my disease, I will magnifie my Physitian. I know the Lord Jesus hath a double right to the Kingdom of glory, not only by *heritage*, but *conquest*; and he hath conquered for me *. So that I am not confounded while I look on Christ as my Saviour, and Heaven as my inheritance: and it was a saying of *Austin*, I can rest securely while I lay my head on Christs bleeding sides.

* *Ex crimine donec
jure illud mihi
vendicans non
confundor.*

Now concerning this Faith, I shall lay down two Rules.

1. That Faith justifies not as a formal cause, but purely as an instrument, *viz.* as it layes hold on Christ the blessed object, and fetcheth in his fulnesse: and in this sense it is call'd a *precious faith* *: the worth lies not in *faith*, but in *Christ*, on which it doth centre and terminate; Faith in it selfe considered, is not more excellent than other graces. Take a piece of Wax, and a piece of gold of the same Magnitude, the Wax is not valuable with the Gold; but as the Wax hangs at the label of some Will, by vertue of which a great Estate is confirmed, and conveyed, so it may be worth many hundred pounds. So, Faith considered purely in it selfe, doth challenge nothing more than other graces, nay in some sense, it is inferiour, it being an *empty hand*: But as this hand receives the precious almes of Christs Merits, and is an instrument or channel thorow which the blessed streams of life flow to us from him; so it doth challenge a superiority above other graces.

* 2 Pet. 1. 1.

Indeed, some affirme, that the *invisibile*, the very *Act* of beleiving without reference to the Merits of Christ, justifies. To which I shall say but this; 1. Faith cannot justify as it is an *Act*, for it must have an object: we cannot (if we make good sense) separate between the *Act* and the

the *object*. What is Faith, if it do not fix upon Christ, but fancy? It was not the people of *Israels* looking up that cured them, but the fixing their eye upou the Brazen Serpent. 2. Faith doth not justifie as it is a *Grace*. This were to substitute faith in Christs roome, it were to make a Christ of Faith. Faith is a good Grace, but a bad Christ. 3. Not as a *Work*: which must needs be, if the stresse and vertue of faith lyes only in the Act, and then we should be justified by Works, contrary to that, *Ephes. 2. 9.* where the Apostle saith expressly *Not of works*. So that it is clear, faith's excellency lies in the apprehending and applying the object Christ: therefore in Scripture we are said to be justified, *διὰ τῆς πίστεως*, through faith as an Instrument deputed *; not *διὰ τῆς πίστεως*, for faith as a formal cause.

* Eph. 2. 8.

2.

The second Rule is, that faith doth not justifie, as it doth *exercise grace*. It cannot be denied but faith hath an influence upon the graces; it is like a silver thread that runs thorow a chaine of Pearle; it puts strength and vivacity into all the vertues; but it doth not justifie under this Notion. Faith begets obedience: By faith * *Abraham* obeyed, but *Abraham* was not justified as he obeyed, but as he beleaved *. Faith *works by love*, but it doth not justifie as it works by love. For as the Sun shines by its brightnesse, not by its heat (though both are inseparably joyned:) so faith and love are tyed together by an indissoluble knot, yet faith doth not justifie as it works by love, but as it layes hold on Christ. Though faith be accompanied with all the graces, yet in point of justification, it is alone, and hath nothing to do with any of the graces. Hence that speech of *Luther*, In the justification of a sinner, Christ and faith are alone, *Tanquam sponsus & sponsa in thalamo*, As the Bridegroom and Bride in the Bed-chamber. Faith is never separated from the graces, yet some-

* H.b. 11.

* Rom. 4. 3.

Luther.

sometimes it is alone. And thus I have shewn you the Essentials of Faith.

SECT. 4. *Shewing what are the Fruits and products of Faith.*

I proceed to the consequentials of Faith. There are many rare and supernatural fruits of faith,

2.

1. Faith is an heart-quickening grace, it is the vital Artery of the soul : *The just shall live by his faith, Hab. 2.*

1.

4. When we begin to believe, we begin to live. Faith grafts the soul into Christ, as the cion into the stock, and fetcheth all its sap and juyce from the blessed Vine. Faith is the great quickner ; it quickens our graces and our duties.

1. Faith quickens our *graces* ; the Spirit of God infuseth all the seeds and habits, but faith is the fountain of all the acts of grace ; it is as the Spring in the Watch that moves the Wheelles : not a grace stirres till faith set it a work. How doth love work ? *By faith !* When I apprehend Christs love, this doth pullize and draw up my love to him again. How doth humility work ? *By faith !* Faith humbles the soul ; it hath a double aspect ; it looks upon sin, and a sight of sin humbles : it looks upon Free-grace, and a sight of mercy humbles. How doth patience work ? *By faith !* * If I beleieve God is a wise God, who knows what is best for me, and can deliver not only *from* affliction, but *by* affliction : this spins out patience. Thus faith is not only *viva*, but *vivifica* : it puts forth a divine Energy and operation into all the graces.

1.

* Jam. 1. 3.

2. Faith animates and quickens our *duties*. What was the blood of Bulls and Goats to take away sin ? It was their faith in the Messiah, that made their *dead Sacrifices* become

2.

* Heb. 10. 4.

come *living Sacrifices*. What are Ordinances but a *dumb shew*, without the breathings of faith in them? ther efore in Scripture it is called the *prayer of faith* *, the *hearing of faith* *, and the *obedience of faith* *; dead things have no beauty in them, it is faith that quickens and beautifies.

* Jam. 5. 7.

* Heb. 4. 2.

* Rom. 16. 26.

2.

2. Faith is an heart-purifying grace: *Having purified their hearts by faith*, Act. 15. 9. Faith is a Virgin-grace, of a pure and heavenly nature. Faith is in the soul as lightning in the Aire, which purgeth; as fire in the Metals, which refines; as Physick in the Body, which works out the disease. Faith works out pride, self-love, hypocrisie: it consecrates the heart: That which was before the Devils Thorow-fare, is now made Gods Enclosure, 1 Tim. 3. 9. *Holding the mystery of Faith in a pure conscience*. Faith is an heavenly plant, which will not grow in an impure soile. Faith doth not only *justifie*, but *sanctifie*: as it hath one work in heaven, so it hath another work in the heart: He that before was under the power of some hereditary corruption; as soon as faith is wrought, there is a sacred vertue coming from Christ, for the enervating, and weakening that sinne: *the waters are abated*. The woman that did but touch the hemme of Christs Garment, felt vertue coming out of him *. The touch of faith hath an healing power: Faith casts the Devil out of the *Castle* of the heart, though still he keeps the *Out-works*. Satan hath a party in a Beleever, but there's a Duel fought every day: and faith will never give over, till, as a Prince, it prevails. *This is the faith of Gods Elect* *. Thou that sayest thou beleevest, hath thy faith removed the *Mountain* of sinne, and cast it into the Sea? What, a beleever, and a drunkard! a beleever, and a swearer! a beleever and an Apostate! for shame, either leave thy sinnes, or leave thy

* Mark. 5. 27.

* Tit. 1. 1.

thy

thy profession: Faith and the love of sin can no more stand together, then light and darknesse.

Faith is an heart-pacifying grace; Peace is the daughter of faith, *Rom. 5. 1. Being justified by faith we have peace with God*; Faith is the Dove that brings an Olive-branch of peace in its mouth; Faith presents God reconciled, and that gives peace. What is it makes Heaven, but the smile of God? Faith puts the soul into Christ, and there's peace; *John 16. ult. That in me ye may have peace.*

When the conscience is in a Feaver, and burnes as Hell, faith opens the Orifice in Christs sides, and sucks in his blood, which hath a cooling and pacifying vertue in it. Faith gives us peace in *Trouble*, nay, out of *Trouble*.

1. It gives *Peace in Trouble*: Faith is an heart-pacifying, because an heart-securing grace. When *Noah* was in the Ark, he did not feare the Deluge; he could sing in the Ark. Faith shuts a Beleever into the Ark, Christ: *Lead me to the Rock which is higher than I*, was *Dauids* prayer*. Faith plants the soul upon this Rock, * *Psal. 61. 1.*

The *West-Indians* built their Palaces upon the tops of hills: in the Flood the waters covered the hills; but a beleever is built higher: *Isa. 33. 16. His place of defence shall be the munition of Rocks*: but a man may starve upon a Rock; therefore it follows, *Bread shall be given him, &c.* Faith builds a Christian upon the power, wisdom, faithfulness of God: This is the *munition of Rocks*: and it feeds him with the hidden Manna of Gods love: here here is *bread given him*.

The way to be safe in evil times, is to get faith; this ushers in peace, and it is such a peace as doth garrison the heart, *Phil. 4. 7. The peace of God shall keep your heart*, *ορησθη*: It shall keep it as in a Tower or Garrison. 2. Faith gathers *peace out of trouble*; joy out of sorrow*; glory out of reproach*. This is the key* *John 16. 20.* to *Sampsons* Riddle, *Out of the eater came meat*; this explains *1 Pet. 4. 14.*

* Mat 7. 6.

that Paradox, * *Can a man gather Grapes of Thornes, or Figges of Thistles?* Yes, of Trials and persecutions, faith gathers joy and peace: here are Figs of Thistles. How were the Martyrs ravished in the flames! The Apostles were whipt in prison, but it was with Sweet-Briar. O how sweet is that peace which Faith breeds? it is a plant of the Heavenly Paradise; it is a Christians Festival; it is his Musick: it is as *Chrysostome* speaks, the anticipation of heaven.

ἡ ἀντίπρὸς
ἡ ἐξάρτι. Chrys.

4.

4. Faith is an heart-strengthening grace: a beleever is heart of oke, he is strong to resist tentations, to beare afflictions, to foile corruptions; he gives check to them, though not *full mate*. An unbeleever is like *Reuben*, unstable as water, *he shall not excel*. A state of *infidelity*, is a state of *impotency*. A Beleever is as *Joseph*, who though the Archers shot at him, *his bow abode in strength*. If a Christian be to do any thing, he consults with faith; this is the sinew, which if it be cut, all his strength goes from him. When he is call'd out to suffering, he harnesseth himselfe with Faith, he puts on this coat of maile; Faith layes in suffering strength, furnisheth the soul with suffering Promises, multiplies together suffering graces, propounds suffering rewards.

3.

But how comes Faith to be so strong? *Ans.* 1. Because it is a piece of Gods Armour; it is a shield he puts into our hand: *Ephes. 6. 16. Above all, taking the shield of Faith:* a shield will serve for a breast-plate, a sword, if need be, an helmet; it defends the head, it guards the vitals; such a shield is Faith. 2. Faith brings the strength of Christ into the soul; *Phil. 4. 13. I can do all things through Christ that strengthens me.* The strength of Faith lies out of it self; it grafts upon another stock. When it would have wisdom, it consults with Christ, whose Name is *wonderful,*

2.
ἡ τῶν Κρίστων
ἐνδυνάμει.

derful, Counsellour; when it would have strength, it goes to Christ, who is call'd the Lion of the Tribe of Judah. Christ is a Christians Armory, Faith is the key that unlocks it. Faith hangs upon the lock of Christ, all its strength lies here; cut it off from this lock, and it is weaker than any other grace. Christ may be compared to that tower of David *, on which there hang a thousand * Cant. 4. 4. bucklers, all shields of mighty men; The faith of all the Elect, these shields hang upon Christ. Faith is an Heroical grace; the Crown of Martyrdome is set upon the head of faith. By faith they quenched the violence of the fire *; * Heb. 11. 34. the fire overcame their bodies, but their faith overcame the flame.

5. Faith is a life-fructifying grace, it is fruitful. Fulian upbraiding the Christians, said, that their Motto was *Only believe*; and the Papists calls us *solifidians*: Indeed, when faith is alone, and views all the rare beauties in Christ, then faith sets a low value and esteeme upon works: but when faith goes abroad in the world, good works are the hand-maids that wait on this Queen. Though we place Faith in the highest Orbe in matter of Justification, yet good works are in conjunction with it in matter of Sanctification. 'Tis no wrong to good works to give faith the upper hand, which goes hand in hand with Christ. Good works are not separated from faith, only faith challengeth its seniority. Faith believes as if it did not work, and it works as if it did not believe. Faith hath Rachels eye, and Leahs womb: Rom. 7. 4. *That ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God.* Rom. 7. 4. Faith is that Spouse-like grace which marries Christ, and good works are the children which Faith bears.

Thus having briefly shewn you the nature of Faith. I now come to the reflexive Act: Have you faith or no?

1. And here let me turn my self, first to Unbelievers, such as cannot finde that they have this uniting, this espousing grace; what shall I say to you? Go home and mourne; think with your selves, what if you should die this night? what if God should send you a Letter of summons to surrender? what would become of you? you want that grace which should entitle you to Christ and Heaven: oh, I say, mourne: yet mourn not as them *without hope*, for in the use of means you may recover a Title. I know it is otherwise in our Law-Courts; if a Title to an Estate be once lost, it can never be recovered: but it is otherwise here; though thou hast no Title to Christ to day, yet thou may'st recover a Title: thou hast not sinn'd away the hope of a Title, unlesse thou hast sinn'd away the sense of sinning. To such as are resolv'd to go on in sinne, I have not a word to say, they are upon the spurre to go to hell: but to you that have been *prodigal sonnes*, but are now taking up serious resolutions to give a *bill of divorce* to your sinnes, let me encourage you to come to Christ, and to throw your selves upon his blood; for yet a Title to heaven is recoverable.

Object. 1. But saith the sinner, Is there hope of mercy for me? sure this is too good news to be true: I would believe, and repent, but I am a great sinner. *Ans.* And whom else doth *Christ come to save**? whom doth God *justifie but the ungodly**? did Christ take our flesh on him, and not our sins?

* 1Tim. 1.15.
* Rom. 4.5.

2. But my sins are of no ordinary die?
Ans. And is not Christs blood of a deeper purple than thy sinnes? is there not more *vertue* in the one, then there can be *venome* in the other? what if the Devil doth magnifie thy sinnes? canst not thou magnifie thy Physician? cannot God drown one sea in another, thy sins in the Ocean of his mercy?

3. But

3. But my sins are of a long standing?

3.

Ans. As if Christs blood were only for new and fresh wounds; We read that Christ raised not only the daughter of *Fairus*, which was *newly dead*, and the widows son which was *carried forth to burying*; but *Lazarus*, that had *layn four dayes in the grave*, and began to putrifie: and hath Christ lesse vertue now in Heaven then he had upon earth: if thine be an old wound, yet the medicine of Christs blood applied by faith, is able to heal it: therefore sink not in these quick-sands of despaire. *Judas* his despaire was worse in some sense than his Treason. I would not encourage any to go on in sinne, (God forbid,) 'tis sad to have old age and old sins. It is hard to pull up an old tree that is rooted, it is easier to cut it down for the fire; but let not such despaire: God can give an old sinner a new heart, he can *make springs in the desert* * : * *Isa. 30. 19.* Have not others been set forth as patterns of mercy, who have come in at the twelfth houre? Therefore break off the league with sin, throw thy self into Christs arms; say, Lord Jesus, thou hast said, * *Those which come to thee, thou wilt in no case cast out.* * *Joh. 6. 37.*

2. Let me turn my self to the people of God, such as upon a serious scrutiny with their own hearts, have ground to believe that they have faith, and being in the faith, are ingrafted into Christ: read over your Charter, *All things are yours*: things present, and to come: You are the heires on which God hath settled all these glorious priviledges. *Give wine*, saith *Solomon*, *to them that are of heavy hearts* *. But while I am going to poure in this wine of consolation, methinks I hear the Christian sadly disputing against himself that he hath no right to this Charter.

2.

* *Prov. 31. 6.*

CHAP. XXI.

The Believers Objections answered.

T Here are three great Objections which he makes.
Object. 1. Alas, saith he, I cannot tell whether I have faith or no?

Answ. Hast thou no faith? how did'st thou come to see it? a blind man cannot see: thou canst not see the

lack of grace, but by the light of grace. *Quest.* But
Answ. 1. sure, if I had faith I should discern it? *Answ. 1.* Thou

mayest have faith, and not know it: a man may seek for that sometimes which he hath in his hand. *Mary* was with *Christ*, she saw him, she spake with him, yet her eyes were held that she did not know it was *Christ*: the child lives in the womb, yet doth not know that it lives.
 2. Faith oft lies hid in the heart, and we see it not for want of search; the fire lies hid in the embers, but blow aside the ashes, and it is discernable: Faith may be hid under fears, temptations; but blow away the ashes; Thou prizest faith; had'st thou a thousand Jewels lying by, thou wouldst part with all for this Jewel: no man can prize grace but he that hath it. Thou desirest faith; the true desire of faith, is faith. Thou mournest for want of faith; dispute not, but believe; what are these tears but the seeds of faith?

Object. 2. But my faith is weak, the hand of it so trembles, that I feare it will hardly lay hold upon *Christ*?

Answ. There are seven things which I shall say in reply to this. 1. A little faith is faith; as a sparkle of fire is fire: though the pearle of faith be little, if it be a true pearle,

pearle, it shines in Gods eyes. This little grace is the seed of God *, and it shall never die, but live as a sparkle * ^{1 John 3.9.}
 in the main sea. 2. A weak faith will entitle us to 2.
 Christ as well as a stronger. *To them that have obtained like precious faith*, 2 Pet. 1. 1. not but that there are degrees of faith; as faith *purifies*, so all faith is not alike, one is more than another; but as faith *justifies*, so faith is *alike precious*; the weakest faith justifies as well as the faith of the most eminent Saint; a weak hand will receive the almes: for a man to doubt of his grace because it is weak, is rather to rely upon grace than upon Christ.

3. The Promise is not made to strong faith, but to true. 3.
 The Promise doth not say, Whoever hath a faith that can remove mountaines, that can stop the mouth of Lions, shall be saved; but *whoever believes*, be his faith never so small, the Promise is made to true faith, and for the most part to weak. What is a *grain of mustard-seed*, what is a *bruised reed*, but the emblem of a weak faith? yet the Promise is made to these: *A bruised reed will he not break* *. The words are a *Meiosis*, where the lesser is put for the greater. *He will not break*, that is, he will binde up: Though Christ chides a weak faith, yet that it may not be discouraged, he makes a Promise to it. *Hierome* observes upon the Beatitudes, there are many of the Promises made to weak grace, *Matth. 5. 3. Blessed are the poor in spirit; Blessed are they that mourne*, ver. 4. *Blessed are they that hunger*, v. 5.

4. A weak faith may be fruitful; weakest things do multiply most. 4.
 The Vine is a weak tree, it is born up and under-propt, but it is fruitful; it is made in Scripture the Emblem of fruitfulness *. The thiefe on the Cross, * ^{Phil. 1.28.}
 when he was newly converted, he had but a weak faith; but how many precious clusters grew upon that vine! *Luke 23. 40.* he chides his fellow-thief; *Dost thou not fear God?* ^{Luke 23.40.}

verse 4r.

God? he falls to self-judging, *we indeed suffer justly*: he believes in Christ when he says, *Lord*: he makes an heavenly prayer, *remember me when thou comest into thy Kingdom*: here was a young plant, but very fruitful. Weak Christians oft are most fruitful in affections; how strong is the first love, which is after the first planting of faith!

5.

5. A Christian may mistake, and think he is weak in faith because he is weak in assurance, whereas faith may be strongest when assurance is weakest; assurance is rather the fruit of faith: The woman of *Canaan* was weak in assurance, but was strong in faith. Christ gives her three repulses, but her faith stands the shot; she pursues Christ with an holy obstinacy of faith, inasmuch that Christ sets a Trophy of honour upon her faith, ** O woman, great is thy faith*: it may be a strong faith, though it doth not see *the print of the nailles*: it is an heroical faith that can swim against winde and tyde, *believe against hope* *. Christ sets the crown upon the head of faith, not of assurance. *Joh. 20. 29. Blessed are they that have not seen, and yet have believed.*

* Mat. 15. 28.

* Rom. 4. 18.

6.

6. God hath most care of weak believers; the mother tends the weak child most: *God will gather the lambs with his armes, and carry them in his bosome* *. The Lord had a great care of his weak Tribes: when *Israel* march'd towards *Canaan*, the Tribes were divided into several companies or Brigades: now it is observable, all the weak Tribes were not put together, lest haply they should discourage one another, and so have fainted in their march; but God puts a strong Tribe to two weak Tribes; as *Issachar*, *Zebulon*, two weak Tribes, and *Judah* a victorious Tribe; therefore he gives the Lion in his standard; surely this was not without a mystery; to shew what care God hath of his weak children, CHRIST the Lion of the Tribe

* Isa. 40. 11.

Tribe of *Judah* shall be joynd to them.

7. Weak faith is a growing faith; 'Tis resembled by the grain of Mustard-seed, of all seeds the least; but when it is grown, it is the *greatest among herbs, and becometh a Tree, so that the birds of the air come and lodge in the Branches thereof**. Faith must have a growing time; The seed springs up by degrees, First the Blade, and then the Eare: and then the full Corn in the Eare; the strongest faith hath sometimes been weak. The faith that hath been renowned in the world, was once in its infancy and minority: Grace is like the waters of the Sanctuary, which did rise higher and higher. Wait on the Ordinances, these are the breasts to nourish faith: be not discouraged at thy weak faith; though it be now in the blossome and bud, it will come to the full flower.

* M.t 13.31.

Object. 3. But faith a child of God, I fear I am not elected?

Object. 3.

Ans. What, a Believer, and not elected? Who told thee thou wert not elected? Hast thou any skill in the black Book of Reprobation? The Angels cannot unclasp this Book, and wilt thou meddle with it? Which is our duty to study? Gods *Secret Will*, or his *Revealed*? 'Tis a sin for any man to say he is a Reprobate. That which keeps him in sinne, must needs be a sinne; but this Opinion keeps him in sinne, it cuts the sinews of endeavour. Who will take paines for heaven that gives up himself for lost? O Believer! be of good comfort; thou needest not look into the Book of Gods Decree, but look into the Book of thy heart, see what is written there: he that findes the Bible copied out into his heart, his nature transformed, the byasse of his will changed, the signature and engravings of the Holy Ghost upon him, he doth not look like a Reprobate.

Ans.

When you see the fruits of the earth spring up, you

R 2

conclude

conclude the Sun hath been there; 'Tis hard to climb up into Election: but if we finde the fruits of holiness springing up in our hearts, we may conclude the Sun of Righteousnesse hath risen there, *2 Thes. 2. 13. God hath from the beginning chosen you to salvation by the sanctification of the Spirit.* By our Sanctification we must calculate our Election. Indeed, God in saving us, begins at the highest Link in the Chain, *Election*; but we must begin at the lowest Link of the Chaine, *Sanctification*, and so ascendig her.

Therefore laying aside all disputes, let me pour in of the Wine of consolation. Thou who art a Believer, (and though thou wilt not affirm it, yet thou canst not deny it without sin) let me do two things; shew you your happinesse, then your duty.

I.

I. *Behold your happinesse*: all the things which you have heard of, *present* and *to come*, are your portion and prerogative. What shall I say to you? All my apprehensions fall short: When I speak of *things to come*, I know not how to expresse my self but by a deep silence and astonishment. O the Magnitude and Magnificence of the Saints glory! The ascent to it is so high, that it is too high for any mans thoughts to climb: The most *sublime spirit* would here be too low and jejune. How happy art thou, O Believer! if God himself can make thee blessed, thou shalt be so: If being invested with Christs Robes, enamel'd with his beauty, replenished with his love: If all the dimensions of glory will make thee blessed, thou shalt be so. O the infinite superlative happinesse of a Believer! All things to come are his. What? To have the same Joynture with the Angels, those blessed Spirits! Nay, to speak with reverence, to have a partnership with God himself! to be enriched with the same glory which did sparkle forth in the humane nature of Christ *! How amazing is this! the thoughts of it are enough.

* Joh. 17. 22.

enough to swallow us up. O what an inheritance is he born to, who is new-born? Suppose he is poor in the world, and despised, (The King of the *Moors* was offended at religion, because the Professors of it were poor,) I say to him as our Saviour, * *Blessed are ye poor, for yours is the Kingdom of God.* All things to come are yours. Who would not be a Believer! O that I might tempt such to Christ as yet stand out.

* Luke 6. 10.

2. *Learne your duty.* Mercy calls for Duty.

2.

CHAP. XXII.

Shewing the duties of a Believer by way of retaliation

THere are several Duties which I would presse upon Beleevers; and they branch themselves into ten particulars.

1. Admire, and thankfully adore the love of God in settling this rich Charter upon you. You that are *mirrors* of mercy, should be *monuments* of praise. How was *David* affected with Gods goodnesse? *2 Sam. 7. 19. Thou hast spoken of thy servants House for a great while to come.* So should we say, Lord, thou hast not only given us things present, but thou hast spoken of thy servants for a great while to come, nay, *for ever.* It will be a great part of our work in heaven, to admire God; let us begin to do that work now, which we shall be for ever doing. Adore free-grace; free-grace is the hinge on which all this turns, Every linke in this golden chain is richly enamel'd with free-grace; Free-grace hath provided us a plank after shipwrak. When *things past* were forfeited, God hath given us *things to come.* When we had lost Paradise, he hath provided heaven. Thus are we raised a step higher by our fall. Set the Crown upon the head of free-grace.

I.
Branch.

O.

Psal. 103. 1.

ברכי נפשי
אח יהוה

O to what a Seraphical frame of spirit should our hearts be raised ! How should we joyne with Angels and Arch-Angels in blessing God for this ! 'Tis well there is an eternity coming; and truly that will be little enough to praise God. Say as that sweet Singer of Israel, *Psal. 103.*

1. *Blesse the Lord, O my soul;* Or as the Original will bear*,

Bow the Knee, O my soul, before the Lord. Thus should

a Christian say, All things in heaven and earth are mine,

God hath setled this great portion upon me, *Bow the Knee,*

O my soul; praise God with the best instrument, the heart,

and let the instrument be screwed up to the highest, do

it with the whole heart. When God is tuning upon the

string of mercy, a Christian should be tuning upon the

string of Praise, I have given you a taste of this new wine:

yet so full of Spirits it is, that a little of it should enflame

the heart in thankfulness. Let me call upon you, who

are the heirs apparent to this rich inheritance, *Things pre-*

sent, and to come; that you would get your hearts eleva-

ted, and wound up into a thankful frame. 'Tis not an

handsome posture, to see a Christian ever complaining when

things go crosse. O do not so look upon your troubles,

as to forget your mercies. Blesse God for what is to

come: and to heighten your praises, consider God gives

you not only these things, but he gives you himself. It

was *Austins* prayer: Lord, saith he, What ever thou hast

given me, take all away, only give me thy self: You have

not only the gift, but the Giver. O take the Harp and

Violl; if you do not blesse God, who shall? where will

God have his praise? he hath but a little in the World.

Praise is in it self an high Angelical work, and requires

the highest spirited Christians to performe it. Wicked

men cannot praise God: they can say, *God be thank'd;* but

as it is with the Hand-Dial, the finger of the Diall is at

twelve, when the Diall hath not moved one minute: So,

though

Da mibi te Do-
mine.

though the tongues of wicked men are forward in praise, yet their hearts stand still. Indeed, who can praise God for these glorious priviledges to come, but he that hath the Seal of the Spirit to assure him that all is his? O that I might perswade the people of God to be thankful, *Make Gods praise glorious* *. Let me tell you, God is much taken with this frame; Repentance is the joy of heaven, and Thankfulnesse is the musick of heaven: let not God want his musick; let it not be said, God hath more Murmureis than Musicians: *Who so offereth praise, glorifies me* *. * Psal. 62. 1.

2. If all things to come are yours, live sutable to these glorious hopes: you that look for things to come, let me tell you, God looks for something present from you; namely, that your lives be answerable to your hopes, *What manner of persons ought you to be?* 2 Pet. 3. 11. You have heard what manner of priviledges you shall have; I, but what manner of persons ought you to be? Those that look to differ from others in their Condition, must differ from them also in their Conversation. Wherefore beloved, seeing you look for such things, be diligent that you may be found of him in peace, without spot *. * Psal. 50. ult. 2. Bransb.

We would all be glad to be found of God in peace, then labour to be found without spot *. Spot not your faces, spot not your consciences; live as those who are the Citizens and Burgessees of this new Jerusalem above. Walk as Christ did upon earth. There are three steps in which we should follow Christ.

1. In sanctity: his was an holy life; *Which of you convinceth me of sinne?* Though he was made sinne, yet he knew no sinne. The very Devils acknowledged his holiness: we know thee who thou art, *The holy one of God*. Oh be like Christ; tread in his steps. In the Sacrament, we shew forth the Lords death *: And in a holy conversation we shew forth his life. The holy oyle, wherewith the Vessels of the Sanctuary were to be consecrated, was com-
pounded.

* Exod. 30. 23. pounded of the purest ingredients *, which was a Type and Embleme of that Sanctity which should rest upon the godly; their hearts and lives should be consecrated with the holy oyle of the Spirit. Holiness of life is *Corona Evangelii*, the ornament of the Gospel, it credits Religion. *Sozomen* observes that the devout life of a poor captive Christian woman moved a King and his whole family to embrace the Christian faith *. Whereas how doth it eclipse, and as it were entomb the honour of Religion when men profess they look for heaven, yet there is nothing of heaven in them: if there be light in the lantern, it will shine out: and if grace be in the heart, it will shine forth in the conversation. It is a great sinne in these times to be bewailed, the loosenesse of Professors: even those that we hope (by the rule of charity) have the sap of grace in their heart, yet do not give forth such a sweet savour in their lives: How many under the Notion of Christian Liberty, degenerate into Libertinisme! The carriage of some that go for Saints is such, that it would make men afraid to embrace Religion. What *Chrysostome* saith of the Contentions of the Church in his time; (If, saith he, a Gentile should come and say, I would be made a Christian; yet when he sees such a spirit of dissension among them; one of *Paul*, and another of *Apollo*, such are the diversities of opinions, that he knows not which to chuse, but must return to his Gentilisme again:) The same may I say of the loosenesse, if not *scandals* of some Professors; If a stranger should come from beyond Sea, and see the miscarriages of many. their Covetousnesse, their Licentiousnesse; had he no other Bible to read in, but the lives of some Professors, he would turn back again and resolve never to be made a Christian; *Pudet hæc opprobria nobis----*. What a shame is this? Did Christ walk thus when he was upon earth? His life was a pattern of Sanctity! You that

that are Professors, your finnes are finnes of unkindnesse, they go nearest to Christs heart. Do you live as those who have hope of things to come? is Christ preparing Heaven for you, and are you preparing Warre against him? *Is this your kindnesse to your friend?* O consider how you wound Religion; Your finnes are worse than others. A stain in a black cloth is not so easily seene or taken notice of; but a spot in a piece of scarlet, every ones eye is upon it. The finnes of wicked men are not so much wondered at, they can do no other, theirs is a spot in black; but a sinne in a Professor, this is like a spot in a bright Scarlet, every ones eye is upon it; how doth this dishonour the Gospel? and is it not sad that others should make a rod of your sinne to lath Religion? The *deviation* of the godly is as odious as the *devotion* of the profane. Oh that there were such a lustre and Majesty of holinesse in the lives of Professors, that others might say, These look as if they had been with Jesus, they live as if they were in Heaven already. *Aaron* must not onely have Bells, but Pomegranates, which were for favour, as the other were for sound. It is not enough to discourse of godlinesse, or to make a noise by a Profession: What are these Bells without the Pomegranates, *viz.* a life that casts a favour in the Church of God?

2. Walk as Christ did, *in humility*. His life was a patterne of Humility. He was the Heire of Heaven, the God-head was in him, yet *he took upon him the forme of a servant*, Phil. 2. 7. Oh infinite humility for a *Saviour* to become a *servant*, for the Lord of glory to lay aside his robe, and put on a livery; as if a King should leave his Throne, and wait at table; nay, that is not all, but Christ washeth his Disciples feet. *He poured water into a bason, and began to wash his Disciples feet, and to wipe them with the towell*, John 13. 6. no wonder it is said that he came in the

forme of a servant; he stands here with his bason of water and a towel. Yea, to expresse the depth of his Humility, he was made ἐν ὁμοιότητι ἀνθρώπων, *in the likenesse of men* *.

* 1 hil. 2. 7.

O how did Christ abase himself in taking flesh! it was more humility in Christ to humble himself to the womb than to the crosse. It was not so much for flesh to suffer, but for God to be made flesh: this was the wonder of humility *.

* O Sancta humilitas, tu filium Dei descendere fecisti in uterum Mariae virginis. Aug.

We reade Christs flesh is call'd a vaile, Heb. 10. 20. *Through the vail his flesh*; indeed the taking of flesh was the wearing of a vail. By putting this dark vail upon him, he eclipsed the glory of the Deity. This was Christs *emptying of himself*, Phil. 2. which Tertullian renders *, he exhausted himself. The Metaphor may allude to a vessel full of wine that is drawn out; Christ in whom *all fulnesse dwells*, by humility seemed to be so drawn out as if there had been nothing left in him *. Behold here a rare pattern of humility.

* ἐνεψωσεν ἑαυτὸν, exhausted seipsum. Ter.

* Ad nihilum se redegit. Beza.

You that look for things to come, tread in this step of Christ, be humble; grace shines brightest through the mask of humility; Humility is such a precious herb as grows not in the garden of Philosophy, that is rather *humanity* than *humility*. *Humility beautifies our persons*. The humble Saint looks like a Citizen of heaven. Humility is the vaile of a Christian: Christs bride never looks more beautiful in his eyes, than when she hath on this vaile; *Be ye clothed with humility* *. Or as the Greek word is, *be knotted*. Humility is the spangled knot in the garment of our graces.

* ἐννομήσασθε

Humility sweetens our duties; incense smells sweetest when it is beaten small *: when the incense of our duties is beaten small with humility, then it sends forth its most fragrant perfume. The violet is a sweet flower; it hangs down the head so low, that it can hardly be seene, onely discovers it self by its sent. This is the embleme of humility.

* Species aromaticae, cum in pulverem rediguntur suavis fœne redolent.

The humble Christian studies his own unworthinesse : he looks with one eye upon grace to keep his heart *cheerful* ; and with the other eye upon sinne to keep it *humble*. Better is that sinne which humbles me, than that duty which makes me proud *. As humility hides anothers error, so it hides its own graces. Humility looks upon anothers vertues and its own infirmities. The humble man admires that in another which he slightes in himself ; he is one that denies not only his evil things, but his good things ; not only his *sinnes* but his *duties* ; he desires to have *atonement made* even for the *Altar* *. The humble Saint is no murmurer, yet he is ever complaining ; the more knowledge he hath, the more he complains of ignorance ; the more faith, the more he complains of unbelief ; in short, the humble Christian translates all the glory from himself to Christ. *Constantine* did use to write the Name of Christ upon his doors ; so doth the humble soul write Christ, and free-grace upon his duties. *I laboured more abundantly than they all ; yet not I, but the grace of God which was with me* *. When he prays, saith he, 'tis the *Spirit helps my infirmities* *, Rom. 8. When he mourns for sinne, saith he, *the Almighty makes my heart soft* *, Job 23. 16. When his heart is in a good frame, saith he, *By the grace of God I am what I am* *. When he conquers a corruption, saith he, *It is through Christ that strengthens me* *. As *Joab* when he had gotten a Victory, sends for King *David* that he might carry away the Crown of it : so doth the humble Christian when he hath gotten the Victory over a corruption, he sets the Crown upon the head of Christ ; O blessed humility ! You that look for things above, let me tell you, the way to ascend, is to descend ; the lower the tree roots, the higher it shoots up : would you shoot up in glory, would you be tall Cedars in the King-

* Melius est peccatum humilitatis quam iustitia inflans. Aug.

Exod. 19. 36.

* 1 Cor. 15. 10.
* Rom. 8. 26.

* Job 23. 16.

* 1 Cor. 15. 10.
* Phil. 4. 13.

dome of God? be deeply rooted in Humility. Humility is compared by some of the Fathers to a *Valley*; we must walk to Heaven thorow this Valley of Humility. Humility distinguisheth Christs Spouse from harlots. Hypocrites grow in Knowledge, but not in Humility. *Knowledge puffs up*, 1 Cor. 8. 1. 'Tis a Metaphor taken from a paire of Bellows that are blown up and fill'd with winde. He that is proud of his knowledge, the Devil cares not how much he knowes. It is observable in the old Law, that God hated the very resemblance of the sin of pride; he would have no honey mingled in their offering; *Ye shall burn no leaven, nor any honey in any offering of the Lord made by fire* *. Indeed, leaven is soure, but what is there in honey that should offend? why no honey? because honey when it is mingled with meale or flower maketh it to rise, and swell; therefore the people of Israel must mingle no honey in their offering. This was to let us see how God hated the resemblance of this sin of pride. Be humble.

ἡ γὰρ αἰσθησις φουσιώ.

Lev 2. 11.

3.

3. Be like Christ in *Charity*; Christs life was a life of charity; he breath'd nothing but love; he was full of this sweet perfume: as his *Person* was lovely *, so was his *disposition*, he was compos'd all of love: his lips dropp'd honey, his side dropp'd blood, his heart dropp'd love. You that expect these glorious things to come, live as Christ did, *live in love* *. Oh that this spice might send out its fragrant smell among Christians! *We know we are passed from death to life, because we love the brethren* *. Dost thou love the person of Christ, and hate the picture? *He that loves him who doth beget, loves him also that is begotten* *. There are two Devils which are not fully cast out of Gods own people; The devil of *vain-glory*, and the devil of *uncharitableness*. Are we not fellow-Citizens? Do we not all expect the same Heaven?

* *Color gratia
purpureus, cibus
fulg. r. obscurior
esset si non ch-
ritate vestire-
tur* Bern.

* 1 John 3. 14

* 1 John 5. 1

Nay,

Nay, are we not Brethren? which should be a sufficient bond to knit us together in amity. We have all the same Father, *God*; We are borne of the same Mother, the *Church*; we are begotten of the same Seed, the *Word*; We suck the same breasts, the *Promises*; We feed at the same Board, *the Table of the Lord*; We wear the same cloathing, *the robe of Christ's Righteousnesse*; We are partners in the same glory, *the inheritance of the Saints in light*. And shall we not love? There is indeed a blessed strife, when the Saints strive for the faith: but this is a strife that consists of unity. *Striving together for the faith of the Gospel*, Phil 1. 27*. You that look * αναβιβαστες. for things to come, live surely to your hopes: Walk as Christ did, that some of his beams may shine in you, and his life may be as it were copied out in yours.

3. The third duty is, If things to come are a Believers, be content though you have the lesse of things present: a Believer is to be valued according to that which is in reversion. Things to come are his. If you were to take an estimate of a mans Estate, would you value it by that which he hath in his House, or by his Land? Perhaps he hath little in his house, little money, or plate; but he is a landed man, There lies his Estate. While we are in this house of *Clay*, we have but little. Many a Christian can hardly keep life and soul together; but, he is a *landed man*, things to come are his; then be content with the lesse of things present: If we have but a small fore-crop, we shall have a great after-crop; it is sufficient if we have but enough to beare our charges till we come to Heaven. An Heire that hath a great Estate beyond Sea, though he hath but little money for his voyage thither, he will be content. If a Christian hath but enough to pay for his passage till he comes at Heaven, it is sufficient. Should not *Hagar* have been content,

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Branch.

tent, though the water were spent in her Bottle, when there was a Well so neare? God hath made a Deed of gift, he hath given Christ to a Believer, and in him all things, *things present and to come*, Grace and Glory*, is not here enough to make him content? But, saith the Christian, I want present comforts. Consider, the Angels in heaven are rich, yet they have no money; thou hast things to come, *Angels riches*, such as cannot stand with Reprobation; be content then with the lesse of things present. If thou complaineest of any thing, let it be of thy complaining.

* Psal. 84. 11.

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4. Labour for such an high degree of faith, as to make these things to come, present. Faith and Hope are two Sisters, and are very like; they differ thus; Hope looks at the *excellency* of the promise, Faith at the *certainity* of it: now faith looking at the infallible truth of him that promiseth, thus it makes things to come, present. Faith doth antedate glory, it doth substantiate *things not seen**. Faith alters the Tenses, it puts the Future into the Present Tense, *Psalm 60. 6. Gilead is mine, Manasseh is mine, Ephraim is the strength of my head, &c.* Those places were not yet subdued, but God had spoken *in his holiness*, he had made *David* a promise, and he believed it, therefore he looked upon them as already subdued: *Gilead is mine, &c.* So saith Faith, God hath spoken in his holiness, he hath made me a promise of things to come, therefore Heaven is mine already. When one hath the reversion of an house, saith he, This house is mine; Oh that we had this *Art* of Faith, thus to anticipate Heaven, and make things to come present. Thou who art a Believer, Heaven is thine now; thy head is already glorified; nay, heaven is begun in thee, thou hast some of those joyes which are the *primitia*, the first-fruits of it. A Christian, by the eye of faith, through the

* Heb. 11. 1.

Per-

Perspective-glasse of the promise, may see into heaven. Faith sees the promise fulfilled before it be fulfilled. Faith sets to its hand: *Item*, Received so much, before it be paid. Had we a vigorous faith, we might be in heaven before our time: That which a weak believer hopes for, a strong Believer doth in some kinde possesse. Oh that we could often take a prospect of the Heavenly Paradise: *Walk about Sion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her Palaces* * : * Psal. 48. 12, 13

So, Walk into the Heavenly Mount, see what a glorious situation it is, go tell her Towers, see what an inheritance you have; see your Nobility, behold your Scutcheon: Oh that we could thus breath our faith up this Mount of Heaven every day. Do not say, All this shall be mine; but, It is mine already: my Head is there, my Faith is there, my heart is there: could we thus living up to the height of our faith, realize and antedate *things to come*, how would all present things vanish! if a man could live in the Sunne, the earth would not appeare: when Saint Paul had been wrapped up into the third Heaven, the earth did hardly appear ever after: see how he scornes it, *I am crucified to the world*: it was a dead thing to him, he had begun Heaven already; thus it is with a man that is Heavenized. You Saints that are earthly, the eye of your faith is blood-shot: it is the character of a finner, *he cannot see as farre off* *, 2 Peter 1. 9. like a man ^{μωρανίζων} who hath bad eyes, that can see but just before him. Faith carries the heart up to heaven, and brings heaven down into the heart.

5. If all things to come are yours, then walk chearfully with God, put on your *white robes*: hath a Believer a title to heaven? what, and sad? *We rejoyce in hope of the glory of God*, Rom. 5. 2. It is but a while, 'tis but putting off the earthly cloaths of our body, and we shall be

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be cloathed with the bright robes of glory, and can a believer be sad? See how Christ doth secretly check his Disciples for this, *Luke 24. 17. What manner of communications are these, while you walk and are sad?* What, sad, and Christ risen? So I say to Believers; *Things to come are yours*: why walk ye and are sad? let them be out of heart, who are out of hope. Oh rejoyce in God: when the lead of the flesh begins to sink, let the cork of faith swim above! How doth the Heire rejoyce in hope of the Inheritance! How doth the Apprentice rejoyce to think of coming out of his time! Here we are kept under by sinne, and a childe of God is forced sometimes to do the Devils work, but shortly death will make us free; there is an eternal Jubile coming, therefore *rejoyce in the hope of the glory of God.* Can wicked men rejoyce that have their portion in this life? and cannot he rejoyce that hath a reversion of Heaven? Are the waters of *Abanah* and *Pharpar* like to the waters of *Jordan*? O ye Saints, think into what a blessed condition you are now brought! is it not a sweet thing to have God appeas'd? is it not a matter of joy to be an heire of the promise? *Adam* in Paradise had choice of all the trees, one only excepted. The Promises are the trees of life, thou may'st walk in the garden of the Bible, and pluck from all these trees. Who should rejoyce, if not a Christian? he hath never so much cause to be sad, as he hath to be chearful.

Object. I.
Answ.

Object. I. But my sins trouble me.

Answ. 'Tis true: That sin will not forsake thee, is matter of sadnesse; but that thou hast forsaken sin, is matter of joy: sin is a *talent of lead*. That thou canst not run so fast as thou would'st in the wayes of God, is matter of sadnesse: but that thou goest without halting, (in regard of uprightness,) this is matter of joy; and for your comfort

comfort remember, shortly you shall sin no more, all things shall be yours, *but sin.*

Object. 2. But we are bid to mourn.

Object. 2.

Answer. I would not speak against holy mourning ;

Answer.

while we carry fire about us, we must carry water ; as long as the fire of sin burns in our breasts, we must carry tears to quench it. But consider, 1. Spiritual joy and mourning are not inconsistent ; sometimes it rains and shines at once : when there is a shower in the eyes, there may be a sunshine in the heart * ; in religion, mourning

* *Dolent homo pro peccato, et gaudeat pro dolore. Aug. Chrysost. in Phil. 4.*

and musick may stand together, one faith, the *great mourner* in *Israel* was the *sweet singer* of *Israel*. 2. The end why God makes us sad, is to make us rejoyce ; he doth not require sorrow for sorrow, but it is ordained to be *sal*

& condimentum, as sauce to make our joy relish the better : *we sowe in teares, that we may reap in joy.* 3. The sweetest joy is from the sourest tears : Christ made the best wine of water * : the purest and most excellent joy is made of

* *Joh. 2.*

the waters of true repentance : the Bee gathers the best honey of the bitterest herbs : Tears are the breeders of spiritual joy *. When *Hannah* had wept, she went away,

* *ὡς δούλῃ τῇ δακρυᾷ τρυφᾷ δούλῃς ἔστω.*

and was no more sad. Those clouds are very uncomfortable that never have any sunshine : That mourning which dyes the soul all in sable ; viz. that hath no place for rejoycing,

I shall rather think it despair, than true remorse ; The same God who hath bid us mourn, hath also bid us rejoyce, *Phil. 4. 4.* 'Tis an excellent temper to be *serious,*

yet cheerful. Jesus Christ loves the sanguine complexion : joy puts liveliness and activity into a Christian, it oyls the wheelles of the affections ; an heavy minde makes a dull action : *the joy of the Lord is your strength* * . The

* *Neh. 8. 10.*

penfive melancholy Christian doth disparage the glory of Heaven : What will others say ? Here is one that speaks of *things to come*, and of a *Crown laid up*, but sure he doth

not beleeeve it : see how sad he is ! what ado is here to make a childe of God chearful ! shall we need bid an heire rejoyce in the estate befallen him ? let me tell you, you who *refuse consolation*, are not fit persons to praise God : 'Tis a kind of Solecisme to praise God with a sad heart : *I will sing praises*, Psal. 108. 1. 'Tis more proper to sing praises, than to weep them. Rejoyce, O Christian, lift up thy crest, triumph in the hope of these *unhappy* things to come : it is not enough that there be joy within the firmament of a Christians heart,] but it must shine out in his countenance.

6.

* Jam non ad
culmina rerum
Injustos excois-
se queror ; tel-
luntur in altum
Ut lapsu gravi-
ore ruant.
Clandian.

Sixth Duty. If all things to come are a believers, let him not envy them who have only things present. * God often wrings out the waters of a full cup to wicked men ; but there are dregs at the bottom. Indeed, the prosperity of sinners is a great temptation : *David stumbled at it, and had almost fallen ; Psal. 73. My feet had well nigh slipped* : It is not matter of envy but pity, to see men thrive in a way of sin ; a fool is in gay cloaths, but do you envy him ? a man under a sentence going up the ladder, do you envy his preferment ? *They that will be rich, fall into temptations and a snare*, 1 Tim. 6. 9. Do you envy a man who is fallen into a snare ? wicked men have that guilt which imbitters their comforts, so that they may be said to want what they have* ; as a man who hath great possessions, yet having a fit of the Stone or Gout, while he is in that torment,] he may be said not to have them, because the comfort of them is taken away. A beleever hath better things than these ; *things to come* : Wicked men have a Crown of unrighteousnesse, he hath a *Crown of righteousness* ; they have robes (and perhaps stained with *the blood of innocents*) * , he hath the bright robe of glory. * Jer. 19. 3. *Envy not the oppressour, and choose none of his wayes* * : better is sanctified adversity than successeful impiety.

Quis arario,
qui plenius locu-
lis incidit ? Sen.

* *Envy not the oppressour.*

* Jer. 19. 3.

* Prov. 3. 31.

Seventh

Seventh Duty. Be supported in want of spiritual comfort: spiritual joy is a sweet thing; this is the spiced wine that *causeth the lips of them who are asleep, to speak* *: this is the *hidden Manna*, the bunch of grapes that growes upon the *true vine*; this is the Saints' banqueting stuffe; how sweet is it to have Word and Spirit, and conscience speaking peace! in the mouth of these three witnesses, faith is confirmed. But, saith the poor soul that goes mourning, It is not so with me, I have not the Privy Seale of Heaven, I want assurance. Well, do not give over waiting. We read, *Joh. 6. 19.* the Disciples were in the ship, and there arose a great storm, *And when they had rowed about twenty five or thirty furlongs, they see Jesus.* This, O Christian, may be thy case: there is a tempest of sorrow risen in thy heart; and thou hast rowed from one Ordinance to another, and hast no comfort; Well, be not discouraged, do not give over rowing; thou hast rowed but three or foure furlongs; perhaps when thou hast row'd twenty five or thirty furlongs, *thou may'st see Jesus*, and have a comfortable evidence of his love; but suppose thou shouldest row all thy life long, and not have assurance, yet this may be a pillar of support;

Things to come are yours: it is but staying a while, and you shall be brim-ful of comfort: now, a beleever is an heir of this joy; let him stay but while he is of age, and he shall be fully possessed of the joyes of heaven. For the present, God leaves a seed of comfort in the heart *, *the* * 1 Joh. 3. 9. *seed of God*; there's a time shortly coming when we shall have the full flower; *We shall drink of the fruit of the vine in the Kingdome of Heaven* *. As Paul said of Onesimus, * Mat. 26. 29. *Philem. ver. 15. For perhaps he therefore departed for a season, that thou mightest receive him for ever*: so I say of the comforts of Gods Spirit, that they may be withdrawn for a season, that we may have them for ever: there's a time

coming, when we shall bathe our selves in the rivers of divine pleasure.

8.
Branch,

* Non est ad
astra mollis e
terris via.

* Non est ad
ma. na facilis
ascensus Cypri.

* Rom. 13. 12.

* Eph. 6. 16, 17,
18.

* Litera edo-
m. the a me ipso.

8. If there be such a glorious inheritance to come, let us zealously contend for it against all oppositions: we have a City above, but there are enemies in the way which we must give battel to *. God would give *Israel Canaan*, a land flowing with milk and honey; but first they must encounter with the sons of *Anak*. So he will bestow upon us a Crown, but we must fight for it. Heaven is not taken without storme *. Hence it is the Scripture bids us stand to our armes, and fight the good fight of faith, 1 Tim. 6. 12. that we may not through a supine negligence lose the recompence of a reward. Christians must be military persons; it becomes the children of light to put on the armour of light *. The Apostle reckons up our several pieces of armour. The shield of faith, the helmet of hope, the brest-plate of love; and our Artillery, the sword of the Spirit, the canon-bullet of prayer *. Indeed in heaven our Armour shall be hung up in token of victory, and triumph; but now it is *dies pralii*, a day of battel, and no cessation of Armes, till death. And there is a three-fold Regiment we must fight against, which would hinder us of our Crown.

1. The enemy within, viz, a treacherous heart: This is a flie enemy; *A mans enemies are they of his own house*, Mic. 7. 6. nay of his own heart. Man by his fall lost his head-piece, viz. *spiritual wisdom*, and ever since he is an enemy to himself; he layes a snare for his own blood, Prov. 1. 18. therefore *Austin* prays *, Lord deliver me from my selfe; The heart is a conclave of wickednesse; 'tis an Armoury and Magazine, where all the weapons of unrighteousnesse lye; the heart doth hold intelligence with Satan, it sides with him, and at every turne is ready to deliver up the keys to him; therefore good reason that we should

gird

gird on our **Armour**, and give battel to this bosome traitor, which stands in our way to the Crown. It is reported of *Basil*, that to shun the allurements, and flatteries of the world, he retired and fled into the wilderness; but when he, was there, he cries out of his heart, * I have faith he forsaken all, but my evil heart is still tempting me. *Luther* used to say he feared his heart more than Pope or Cardinal. Thy heart (O Christian) would supplant thee of the blessing which is in reversion; oh therefore make a brave onset, run the sword of the Spirit up to the hilts in the blood of thy sins; stab thy heart-lusts to the heart with the knife of mortification; let a duel be fought every day, and call in Christ for thy second. If the flesh doth war against us, 1 *Pet.* 2. 11. good reason we should war against the flesh.

* *Omina reli-
qui, sed cor me-
um non reliqui.*

2. The second regiment that stands in the way to salvation, & which we must arme against, is the *devil* *. He may be called a *Regiment*, his name being *Legion*. This is the red regiment! how furiously doth he make his onset upon us, sometimes with temptation, sometimes with persecutions, that if possible we might let fall our Armour, and so let go our Crown? the devil, that *roaring Lion*, while we are marching to heaven, raiseth all the trainbands of hell against us; *whom resist stedfast in faith*, 1 *Pet.* 5. 9. our enemy is beaten in part already, he knows no march but running away.

* *Pax nostra
bellum contra
demon.m. ser-
tul. in lib. ad
martyr.*

3. The third regiment which stands in our way to heaven is the World; this enemy courts us; it smiles, that it may deceive; it kills with embracing; it hath a golden apple in one hand, and a dagger in the other. *Marcia* gave to the Emperour *Commodus* poison in perfum'd wine: such an aromattick cup doth the world present us with, that we may drink and dye. The Ivy while it clasps about the Oak sucks away the heart of it for its own

leaves and berries ; such are the worlds embraces. *Him whom I shall kisse, saith Judas, take him.* So, whom the world kisseth, it often betrayes. The world is a filken halter, a golden fetter; some have been drown'd in the sweet waters of pleasure, others have been choak'd in silver mines ; Oh arme, arme against this flattering enemy ! If the worlds musick enchant us, and we fall asleep upon our guard, then the devil falls on, and wounds us. Fight it out against all these Regiments.

Consider the excellency of the prize, *Things to come* ; what striving is there for earthly Crowns and Scepters ! with what zeale and alacrity did *Hannibal* continue his march over the Alps, and *Cæsars* souldiers fight with hunger and cold : men will break through laws and oaths *, runne a thousand hazards for those things which when they have will prove damnable gains. But *Things to come are yours.* You expect *salvation*, which is the Crown of your desires, the flower of your ambition * ; oh therefore muster and rally together all your forces against this three-headed adversary which stands in your way to hinder you from taking possession. Fight it out to the death *, you have a good Captain ; Christ is *desponsus nris omnia*, *The Captaine of your salvation*, Heb. 2. 10. if a flock of sheep have a lyon for their Captaine, what need they feare ? so, feare not little flock, you fight under the *Lyon* of the Tribe of *Judah*.

* Julius Cæsar was wont to say, For rule it was lawfull to break any faith.

* Calum te persecimur omnes.

* Dura hæc quidam putant, sed nisi per dura nonitur ad regnum. Cyp.

9.
Branch.

9. The next duty is : If all Christs things are ours, then all our things must be Christs ; this is *Lex Talionis*, justice and equity require it. There's a joynt interest between Christ and a beleever : Christ saith, *All mine are thine*, things present, and things to come ; then the heart of a beleever must eccho back to Christ, Lord, whatsoever I have is for thee ; my parts, my estate : it was the saying of an holy man, *Lord, thou art my all, and my all is thine**.

thine *. Oh be willing to spend, and be spent; do, and suffer for Christ. *Anselm.*

1. Let us to our power advance the Honour and interest of Jesus Christ *: Alas, what is all that we can do? *I, Probatio dilectionis est exhibitis operibus, Greg.*
If a King should bestow upon another a Millicen *per annum*, with this proviso, that in lieu of his acknowledgement he shall pay a Pepper-corn every year to the King, what proportion were there between this mans rent and his revenue? Alas, *we are but unprofitable servants* *, all that we can do for Christ is not so much as this Pepper-corn; yet *up, and be doing.* Christ hates complements: we must not only bow the knee to him, but with the wise men *, ** Luk. 17. 10. Mat. 2. 11.*
present him with gifts, gold, frankincense, and myrrhe. Be not like the sons of *Belial*, *who brought their King no presents* *: But, saith the Christian, I am poor and can do little for Christ. Canst thou not make a Deed of gift, and bestow thy love upon Christ? In the Law, he that could not bring a Lamb for an offering, if he brought but two Turtle-doves, it was sufficient. The woman in the Gospel that threw in but her two mites, yet was accepted. * God is not angry with any man because he hath but one talent, but because he doth not trade it. ** Mark. 12. 42.*

2. Suffer for Christ, be willing to sell all, nay to lose all for Christ: we may be losers for him, we shall never be losers by him; if he calls for our blood, let us not deny it him; we have no such blood to shed for Christ as he hath shed for us. It was *Luthers* saying, That in the cause of God he was content to endure the *odium* and fury of the whole world *. *Basil* affirms of the Primitive Saints, they had so much courage in their sufferings, that many of the Heathens seeing their heroick zeal, turned Christians; they snatched up torments as so many Crowns. Oh think nothing too deare for Christ! We that look for things to come, should be willing to part with things present for Christ. *10. Last-*

10. *Branch.* 10. Lastly, If all things to come are ours, be content to wait for these great Priviledges: it is not incongruous *to long for Christs appearing*, and yet to wait for it: you see the glory a beleever shall be invested with; but though the Lord gives a great portion, he may set a long day for the payment; *David* had the promise of a Crown, but was long before he came to wear it. God will not *deny*, yet he may *delay* his promise, to teach us to wait: 'tis but a short-spirited faith that cannot wait. The husbandman waits for the seed: there is a seed of glory sown in a beleevers heart; wait till it spring up into a harvest. Truly, it is an hard thing to wait for these things to come; so many *discouragements* from without, so many *distempers* from within, that the Christian is willing to be at home: therefore we need patience, *Heb. 10. 36. For ye have need of patience.* But how shall we get it? nourish faith, *ver. 35. Cast not away your confidence.* Patience is nothing else but faith spun out; if you would lengthen patience, be sure to strengthen faith.

•There's a great deal of reason why a beleever should be content to wait for heaven. 1. *God is faithful who promiseth**: Gods Word is security enough to venture upon; his bond is as good as ready money: all the world hangs upon the Word of his power; and cannot our faith hang upon the Word of his promise? we have his hand and seal, nay, his Oath. 2. While we are waiting, God is tuning and fitting us for glory; *Giving thanks to the Father, who hath made us meet for the inheritance*, *Col. 1. 12.* we must be made meet. Perhaps our hearts are not humble enough, not patient enough; our faith is but in its swadling band: we should be content to wait a while, till we have gotten such a vigorous faith as will carry us full-sail to heaven. As there is a fitting of *vessels for hell*, *Rom. 9. 22.* so there is a ripening and a preparing of the *vessels* of

of mercy, ver. 23. A Christian should be willing to wait for glory, till he be fit to take his degree. 3. While we are waiting, our glory is encreasing; while we are laying out for God, he is laying up for us, 2 Tim. 4. 8. If we suffer for God, the heavier our Crosse, the heavier shall be our Crown. Would a Christian be in the Meridian of glory? would he have his robes shine bright? let him stay here and do service; God will reward us, though not for our works, yet *according to our works* *: the longer we stay for the principal, the greater will the interest be. * Mark. 16. 27.

4. Wait for these things to come out of an ingenuity: The longer a Christian lives, the more glory he may bring to God. Faith is an ingenuous grace; as it hath one eye at the reward, so it hath another eye at duty. The time of life is the only time we have to work for God. Heaven is a place of *receiving*; this of *doing*. Hence the Apostle being enflamed with divine love, though he could with all his heart be with Christ, yet he was content to live a while longer, that he might build up souls, and make the Crown flourish upon the head of Christ *: 'Tis self-love saith, *Who will shew us any good?* divine love saith, How may I do good? The prodigal son could say, *Father give me my portion*; he thought more of his portion than his duty. A gracious spirit is content to stay out of heaven a while, that he may be a means to bring others thither. He whose heart hath been divine'y touched with the love of God, his care is not so much for receiving the talents of gold, as for improving the talents of grace. Oh wait a while! learn of the Saints of old, they waited: if we cannot wait now, what would we have done in the times of the long-liv'd Patriarchs? look upon worldly men, they wait for preferment; shall they wait for earth? and cannot we wait for heaven? If a man hath the reversion of a Lordship or Manor when such a Lease is out, will he

not wait for it? We have the reversion of heaven when the lease of life is run out; and shall we not wait? Look upon wicked men, they wait for an opportunity to sin; the adulterer *waits for the twilight**; sinners *lie in wait for their own blood*, Prov. 1. 18. Shall men wait for their damnation, and shall not we be content to wait for our salvation? Wait without murmuring, wait without fainting; the things we expect are infinitely more than we can hope for. And let me adde one caution; *wait on the Lord, and keep his wayes*, Psal. 37. 34. while we are *waiting*, let us take heed of wavering. Go not a step out of Gods way, though a Lyon be in the way: avoid not duty to meet with safety: keep Gods high-way, *the good old way*, Jer. 6. 16. the way which is paved with *holinesse*, Isa. 35. 8. and *an high-way shall be there, and it shall be called the way of holiness*: avoid ** crooked paths*, take heed of turning to the left hand, lest you be set on the left hand. Sin doth crosse our hopes, it barracadoes up our way; a man may as well expect to find heaven in hell, as in a sinful way.

* Job 24. 15.

* Psal. 125. 5.

Use ult.

My last Use is to such as have only *things present*, that they would labour for *things to come*. You have seen the blessed condition of a man in Christ: never rest till this be yours. Alas, how poor and contemptible are these present enjoyments layd in ballance with things to come!

I.

* *Nihil aliud est
potestas culmi-
ni quam tem-
pestas menti-
is.*
Greg.

I. What is honour which is the highest elevation of mens ambition? one calls it the gallant madnesse*. It was foretold to Agrippina, Nero's mother, that her sonne should be Emperour, and that he should afterward kill his own mother; to which Agrippina replied; *let my son be Emperour, and then let him kill me and spare not*; So this was she of honour. Alas, what are swelling titles but rattles to still mens ambition? Honour is like the Meteor which lives in the air; so doth this in the breath of other men*: it's like a gale of wind which carries the

* *Honor est in
honore alie.*

ship;

ship; sometimes this winde is down, a man hath lost his Honour, and lives to see himself intomb'd: sometimes this winde is *too high*; how many have been blown to hell, while they have been sailing with the winde of popular applause! Honour is but *magnum nihil**, a glorious fancy; *Acts 25. 23.* * It doth not make a man really the better, but often the worse. A man swell'd with honour, wanting grace, his bignesse is his disease.

2. What are riches that men so thirst after? *Amos 2. 7.* *who pant after the dust of the earth*; golden dust will sooner choak than satisfie. How many have pull'd down their souls to build up their houses. What a transiency and deficiency is there in all things under the sun? Christ, who had all riches, scorn'd these earthly riches; he was borne poor, the Manger was his Cradle, the Cobwebs his curtains: he lived poor, *He had not where to lay his head**: he ^{Mat. 8. 10.} dyed poor; I do not read that when Christ dyed, he made any Will, he had no Crown-lands, only his coat was left, and that the Souldiers parted among them: and his Funeral was suitable; for as he was borne in another mans house, so he was buried in another mans Tomb; to shew how he did contemn earthly dignities and possessions. *His Kingdome was not of this world.* Suppose an hour of adversity come, can these present things quiet the mind in trouble? Riches are call'd *thick clay**, which will sooner ^{Hab. 2. 6.} break the back, than lighten the heart. When pangs of conscience and pangs of death come, and no hope of *things to come*, what peace can the world give at such a time? surely it can yeild no more comfort than a silken stocking to a man whose leg is out of joynt. A fresh colour delights the eye; but if the eye be sore, this colour will not heal it. *Riches avail not in the day of wrath**. Thou canst not hold ^{Prov. 11. 4.} thy wedge of gold as a screen to keep off the fire of Gods justice. Let this found a retreat to call us off from the im-

- moderate pursuit of present things, to labour for *things to come*. What are these neather springs to the upper springs? As *Abraham* said, *Lord, what wilt thou give me seeing I go childlesse* *? So say, *Lord, what wilt thou give me, seeing I go Christlesse*? *Luther* did solemnly protest, God should not put him off with these things *: Oh labour for those blessings in heavenly places *. Things present are pleasing, but not permanent; be not content with a few gifts: *Abraham* gave unto the sons of the Concubines gifts, and sent them away; but unto *Isaac*, *Abraham* gave all that he had *. Reprobates may have a few jewels and ear-rings which God scatters with an indifferent hand; these with the sons of the Concubines are put off with gifts; but labour you for the portion *, that portion which the Saints and Angels are spending upon, and can never spend: get into Christ, and then all is yours, so saith the Apostle, *All things are yours, and ye are Christs*.
- * Gen. 15. 12.
- * *Valde protestans sum, me nolle sic satiare ab eo. Luther,*
- * Eph. 1. 3.
- * Gen. 25. 5.
- * Psal. 119. 57.

FINIS.



GODS ANATOMY UPON MANS HEART.

HEB. 4. 13.

*Se Psalm
CXVII.*

*But all things are naked and open unto the eyes of
Him with whom we have to do.*



E are met this day to humble our souls, and to bring our Censer, as once *Aaron* did, and step in, that the wrath of the great **GOD** may be appeased. And was there ever more need to lie in *sackcloth*, than when the Kingdome almost lies in *ashes*? Or to shed *teares*, than when this Nation hath shed so much *blood*? These dayes are called in Scripture, *Soul-afflicting dayes*, *Levit. 23. 9.* For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And certainly that may be one reason why there is so much State-affliction, because there is so little Soul-affliction. Our condition is low, but our hearts are high. God sees with what hearts we now come, what is our spring, what our centre; his eye is upon us. So saith my Text, *All things are naked and open.*

I shall wave the Coherence, lest I be prevented, and handle the words as an entire Proposition. We have here a *Map of Gods knowledge*. But before I extract any thing, I will first open the Termes. In the *Law*, first the Lamps were lighted before the Incense was burned; I may allude, First the judgement is to be enlighened by Doctrine, before the affections are set on fire. Ministers must be first shining, and then burning Lamps.

All things are [*naked*] Some Expositors translate the word *γυμνά* *Excoriata*, and to this sense *Chrysostome* inclines. It is a Metaphor from the taking off the skinne of any beast, which doth then appear naked. Thus our hearts are said to be naked; they lie open to the eye of God, they have no covering; there is no vaile over the heart of a sinner, but the vaile of unbelief; and this covering makes him naked.

This is not all, the Apostle goes higher. They are naked and [*open*] *πετραχλισμένα*. The word *πετραχίζειν* * Interpreters render *Per spinam dorsi findere*. It alludes to the cutting up of the sacrifices under the Law, where the Priest did divide the Beast in pieces, and so the *intestina* the inward parts were made visible. Or it may allude to an Anatomy, where there is a dissection and cutting up of every part, the Mesentery, the Liver, the Arteries. Such a kinde of Anatomy doth God make; an heart-Anatomy: He doth cut up the inwards, and makes a difference, This is flesh, that is spirit; this is faith, that is fancie. He makes a dissection, as the knife that divides between the flesh and the bones, the bones and the marrow, the sinews and the veines. *All things are open*, *πετραχλισμένα*, *They are cut up before him*.

The next word is *πάντα* [*All things*] *καὶ ἀγγέλιος σίμης, καὶ κεκυβέη, καὶ σκευαίμ, πάντα γυμνά*, as a Learned Writer upon the words *. There is nothing escapes his eye: and here-

* *Βεζα, Gagne-
ins.*

herein Gods knowledge doth infinitely differ from ours. We cannot see in the dark, nor can we see many things at once; but it is not so with him; There is nothing so deep, but God will bring it above-board. * *Who will bring to light* τὰ κρυφὰ, *the hidden things of darknesse* * And he sees many things at once, nay, all are as if they were but one. * All things being represented to him in the pure Crystal of his own Essence, are but as one individual thing.

Again [*unto his eyes*] Eyes are ascribed to God, not properly, but Metaphorically; Idols have eyes, yet they see not *; God hath no eyes, yet he sees; the eye of God is put in Scripture for his Knowledge: all things are naked *to his eye*, that is, they are obvious to his Knowledge. We cannot sinne, but it must be in the face of our Judge.

The last word is, [*with whom we have to,*] πρὸς ὃν προϋφίσταται (Cornel. à lapide.) The sense is clear. *To whom we must give an account.* So some translate it, *Reddere rationem* * And Oecumenius. *To whom we must be responsible* *. The words thus opened fall into these parts.

1. Here is the Judge, that is God. *Unto the eyes of [Him.]*

2. The matter of fact [*All things.*]

3. The evidence given in, *All things are [Naked.]*

4. The clearnesse of the evidence, *Naked and [Open.]*

5. The Witnesses [*his eyes.*]

6. The persons to be adjudged either for life or death, [*We*] that is every individual person: There is none exempted from this General Assize. *With whom we have to do.*

The Proposition I shall dilate on, is this.

That the most secret Cabinet-designes of mans heart are all Doctrine unlocked and clearly anatomized before the Lord.

I might produce a whole cloud of witnesses, giving in their

* Nihil tam profundum quod non extrahatur in lucem, Calvin.

* 1 Cor. 4. 5. Scientia Dei est infinita, & in singulis & in omnibus tanquam unum esset singulari. Aug. Gal. 1. 15. 5.

* Hierome, Calvin.
 * αὐτῷ ὁ λογιζόμενος δέξαι τοὺς λόγους. Oecumen.

their full vote and suffrage to this truth. I shall rest in two or three, that in the mouth of three witnesses this great truth may be established.

He knows the secrets of the heart, Psalm 42. 21. in the original it is *the hidden things of the heart* *, those which are most veiled and masked from humane preception.

And Psalm 139. 2. Thou knowest my thoughts as farre off. Here are two words that set out the infinitenesse of Gods knowledge.

I. First, thou knowest *my thoughts*, there is nothing can be parallel'd with a thought.

First, *For its subtilty*, 'tis called *the imagination of the thought* *, or as the word may bear, the first *embrio and forming of the thought*, that is, a thing very subtle, and scarce discernable.

Secondly, *for its celerity*, our thoughts are winged, like the *Cherubims*, they will in an instant travel over the world: they are *swifter than Eagles* *, but he that rides upon the *swift cloud* can overtake them, he can out march them.

Thirdly, *For its incongruity*: our thoughts are *snarl'd and tangled* one within another, they have no dependance, they may be *inter anomala*: yet even these thoughts are known to God, and set in their proper Sphere: what *David* saith of his members, may be said of our thoughts, *Are they not all written in thy Book?*

2. *As farre off*, that is either, 1. God knows our thoughts before we our selves know them. He knows what designs are in the heart, and men would certainly pursue, did not he turn the wheele another way. God knew what was in *Herods* minde before *Herod* himself knew it, viz. that he would have destroyed the childe *Jesus*. God knew his thoughts as farre off: he sees what blood and venome is in the heart of a sinner, though it never comes to have vent: he

he

Psalm. 44. 21.

תעלמות לב

Psalm. 139. 2.

I.

יצר מחשבת
* Gen. 6. 5.

* 2 Sam. 1. 23.

2.

I.

he looks at the intention, though it be not put in execution.

Secondly *Afarre off*, that is, God knows our thoughts when we have forgotten them: they are *afarre off* to us, but they are present with him. *These things hast thou done, and I kept silence: thou thoughtest I was such a one as thy self, &c.* That is, that I had a weak memory, but I will reprove thee, and set thy sinnes in order before thee *. Mil-
 lions of years are but as a short Parenthesis between: and that we may not think God forgets, he keeps a Book of Records, *Rev. 20. 12. I saw the dead, small and great stand before the Lord, and the Books were opened: God writes down, Item such a sinne: and if the Book be not discharged, there will be an heavie reckoning: to every beleever, the debt-book is crossed; the black lines of sin are crossed out in the red lines of Christs blood.*

To instance in one Scripture more, *The night shineth as the day, Psalm 139. 12.* The clouds are no Canopy, the night is no curtaine to draw between, or intercept his knowledge; we cannot write our sinnes in so small or strange a character, but God can read, he hath a key for them. Indeed, we know not sometimes what to make of his Providences, *His way is in the Sanctuary **, we cannot read his hand-writing: but he understands our hearts without a commentary, He is privie to all our treachery, though we think to keep it under lock and key; We cannot climb so high but he sees us, we cannot dig so low but he takes notice. The men of *Babel* were climbing very high, they would make a City and Tower, the top whereof should reach to heaven, and so indeed it did, for God saw them all the while, and what became of it? *He divided their language **; *Achan* digs deep to hide his counsels, saying, *No eye shall see*; he takes the Babylonish garment, and hides it in the earth, with the wedge of gold; but God unmasks his thevery *.
 X If

2.

* Psa. 50. 21.

Psal. 139. 12.

* Psal. 77. 13.

* Gen. 11. 7, 8.

* Josh. 7. 21.

If there be any here, that when they should have been doing Gods work, have been by stealth hiding the Babylonish garment, making themselves rich, feathering their own nests; instead of driving in nailes into Gods Temple to fasten it, have been driving a wedge of gold into their chests, God sees it; let me tell you, all the gain you get, you may put in your eyes; nay, if you belong to God you must, and weep it out again. God hath a window that looks into your hearts. *Mamms* complained of *Vulcan*, that he had not set a grate at every mans breast. God hath such a grate, he is the great Superintendent; we come into the world as upon a Theatre, every man acts his severall part or Scene; God is both the Spectator and the Judge.

You have seen the Doctrine proved.

What the
knowledge of
God is.

- For the Amplification, let us consider what the knowledge of God is; it is a most pure act by which he doth at one instant know himself in himself, and all things without himself, not only necessary, and contingent, but which shall never be, after a most perfect, exquisite, and infallible manner. Out of this description, we may gather two things. 1. That there is no succession in Gods knowledge, it is *uno intuitu*: our knowledge is *per primum & posterius*, from the effect to the cause; it is not so in God. 2. Things that are not, have an objective being in his knowledge; *Rom. 4. 17. He calls things that are not, as if they were*; even these *non entia* have an Idea in his knowledge.

Quest. Here a question may be started, *If there be such perfection in the knowledge of God, then he knows sin?*

Resp. The Schools distinguish of a double knowledge in God. There is, 1. *Scientia simplicis intelligentia*, a knowledge of pure intelligence, and thus he knows evil by a contrary good, as the light discovers the darkness.

So

So we say, *Rectum est index sui, & obliqui*, The straight rule shews the crooked. 2. There is a knowledge of approbation. Thus God doth not know sinne, for he hates it, he punisheth it. Christ was *made sinne*, yet he *knew no sinne*; he did know it so as to hate it, not so as to act or approve it.

I passe to the Reasons.

1. *Reason.* From his creation; God is the Father of lights, therefore must needs see. It is his own Argument, *He that planted the ear, shall he not heare? he that formed the eye, shall he not see?* He that makes a watch, **Ps. 94. 9.* knows all the pins and wheelles in it; and though these wheels move crosse one to another, he knows the true and perfect motion of the Watch, and the spring that sets these wheels a going; *He that formed the eye, shall he not see?* Man may be compared to a spiritual Watch, The affections are the wheelles; the heart is the spring; the motion of this Watch is false; the heart is deceitful; but God that made this Watch knows the true motion of it (be it never so false) and the spring that sets the wheelles a going. God knows us better than we know our selves; He is as *Ezekiels* wheelles full of eyes; and as *Augustine* saith, he is *totus oculus*, all eye*.

Reas. 1.

2. *Reason,* from his Ubiquity. He is Omniscient, because Omnipresent, *Jer. 23. 24.* *Do not I fill heaven and earth?* He is nowhere included, and yet nowhere excluded; His circumference is everywhere: God hath an eye in Councils, in Armies, he makes an heart-anatomy; he sees what mens designes are, and whither they are driving. If hatred wears the livery of friendship, if Ambition comes masqued with humility, if Religion be made a stirrup to get into the saddle of preferment, God

**Aug. in Pl. 128*

Reas. 2.

Jer. 23. 24.

sees it; *And though they dig into hell, thence shall my hand take them*, Amos 9. 2. God can unlock hell; Plato faith of the King of *Lydia*, he had a Ring, when he turned the head of it to the palme of his hand, he could see every one, but himself walk invisible. Thus God observes all our actings, but himself is not seen, as the Apostle argues, *1 Tim. 6. 16*. Therefore the School-men say well, *Deus est in loco repletive*, Man may be circumscribed, the Angels may be defined, but God is in every place by way of repletion. His Centre is everywhere, and his eye is ever in his Centre.

Aguia.

Object. 1.

Object. 1. But is it not said, *Gen. 18. 21. I will go down and see whether it be done altogether according to the cry?*

Ans.

Resp. It could not be that God was ignorant; because there is mention made of a cry, but it is spoken *ad personam*, after the manner of a Judge; who will first examine the cause before he will passe the sentence. Therefore to answer that Scripture, *I will go down and see*: It implies two things.

First, the *moderation* God useth when he is upon a work of Justice; God doth not make the Sword the Judge; he doth first weigh things in the balance; he doth ever lay judgement to the line, before he draws the line of confusion. God when he is upon a work of Justice, is not in a *Ryot*, as if he did not care where he hits, but goes in the way of a *circuit* against offenders, *I will go down and see*; He doth not punish rashly: and this may be a good hint to them that have power in their hand, they must work by line and plummet, judging the Cause rather than the Person; they must proceed in righteousness; else seeming Zeal is no better than Wild-fire; it is not justice, but violence.

Secondly, *I will go down and see*. It denotes Gods *patience*

tiencie in waiting for sinners; He staid till the cry came up: God puts up a great deal of injury at our hands, before justice draws the sword. He spinnes out mercy into patience, and ceeks out patience into long-suffering. Oh! had not Gods patience been infinite, we have spent so long upon it, that we had quite spent the stock. But let no sinner presume: Though God be long-suffering, he doth not tell us how long: When the cry comes up, God comes down. If pride, lust, oppression abound, God will heare the cry, and will quench the fire of sinne with a shoure of blood.

Object. 2. Zeph. 2. 1. *I will search Hierusalem with candles.* Implying, that something is hid out of his reach. *Object. 2.*

Resp. Not that God needs any candles to see by; for though it be said, *The spirit of man is the candle of the Lord**: This candle is not for him to see by, but for us. *Prov. 10. 27.* Therefore this searching implies two things:

First, The exactnesse of Gods knowledge; He hath such a deep in-sight as usually men have upon search.
2. God threatens to search, because he would have us search. As, *Lam. 3. 40.* *Let us search and try our waies.* Gods searchers are now abroad, *his Judgements*; let us find out our sins, or else our sins will find us out.

Information. And this hath two branches.

Use 1.

1. *What manner of persons ought we to be**? hath God a window that opens into our breasts? Doth he make a critical descant upon our actions? Oh what holinesse, what sincerity, what exemplary piety becomes us, being in such a presence! Were we to come before some great Monarch, what solemne preparations would we make? Shall the eye of a King do so much, and not the eye of

X 3 God?

sees it; And though they dig into hell, thence shall my hand take them, Amos 9. 2. God can unlock hell; Plats faith of the King of Lyais, he had a Ring, when he turned the head of it to the palme of his hand, he could see every one, but himself walk invisible. Thus God observes all our doings, but himself is not seen, as the Apostle argues, 1 Tim. 6. 16. Therefore the School-men say well, *Deus est in loco repletive*, Man may be circumscribed, the Angels may be defined, but God is in every place by way of repletion. His Centre is everywhere, and his eye is ever in his Centre.

Again.

Object. 1.

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Answer.

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tiencie in waiting for sinners; He staid till the cry came up: God puts up a great deal of injury at our hands, before justice draws the sword. He spinnes out mercy into patience, and ceeks our patience into long-suffering. Oh! had not Gods patience been infinite, we have spent so long upon it, that we had quite spent the stock. But let no sinner presume: Though God be long-suffering, he doth not tell us how long: When the cry comes up, God comes down. If pride, lust, oppression abound, God will heare the cry, and will quench the fire of sinne with a shoure of blood.

Object. 2. Zeph. 2. 1. *I will search Hierusalem with candles.* Implying, that something is hid out of his reach.

Object. 2.

Resp. Not that God needs any candles to see by; for though it be said, *The spirit of man is the candle of the Lord**: This candle is not for him to see by, but for us. Therefore this searching implies two things:

Ans^w.

Prov. 10. 37.

First, The exactnesse of Gods knowledge; He hath such a deep in-sight as usually men have upon search.
2. God threatens to search, because he would have us search. As, Lam. 3. 40. *Let us search and try our waies.* Gods searchers are now abroad, *his Judgements*; let us find out our sins, or else our sins will find us out.

Information. And this hath two branches.

Use 1.

1. *What manner of persons ought we to be**: hath God a window that opens into our breasts? Doth he make a critical descant upon our actions? Oh what holinesse, what sincerity, what exemplary piety becomes us, being in such a presence! Were we to come before some great Monarch, what solemne preparations would we make? Shall the eye of a King do so much, and not the eye of

1. Branch.
2. Pet 3. 11.

X 3

God:

God: The King can only see the outside; there may be treason within for ought he knows: but God hath a key for the heart. *Jer. 17. 10. I the Lord search the hearts; And will not this command reverence? In these dayes of solemn Humiliation, Gods eye is principally upon the heart. God looks there most, where we look least: some have no heart at all*, signe hath stollen away their heart; others have an heart too much, An heart and an heart**; others have hearts good for nothing, *earthly hearts*; like *Saul that was hid among the stuffe**; Some have Angels tongues, but as *Nebuchadnezzar*, he had the heart of a beast given to him. Brethren, did our hearts stand where our faces do, this would be a day of blushing, we should be ashamed to look one upon another; remember, God hath a key for the heart.

* Hof 7. 11.

* 1 sal. 12. 2.

גלגולכ

* 1 Sam. 10. 22.

When we come to these solemn duties; God asks
 2 King 10 15 that question as *Jehu did Jehonadab*, 2 King. 10. 15. he saluted him, and said to him, *Is thy heart right, as my heart is with thy heart?* And he said, *It is. If it be, give me thy hand: And he took him up into the chariot.*

This is Gods question. You come this day to humble your selves and make atonement; *Is your heart right with me?* If we can answer as he did; Lord, thou knowest it is; Though I have much weaknesse, yet my heart is right, I have no false byasse upon it; though I am not perfect, I hope I am sincere; Then will God say, Give me your prayers, give me your tears, now *come up with me into the chariot*. A teare from a bleeding heart is a precious perfume in heaven. Oh did we consider this all-seeing eye, we durst not bring so much *strange fire* into the Divine presence. We read of *Ezekiels wheels*, they had a wheel within a wheel*. Thus God hath a thought within a thought; He doth *interuenire**; he comes between us and our thoughts.

* Ezek. 1. 16.

* Seneca.

The

The goddesse *Minerva* (as the Poets feign) was drawn in such lively colours, that which way soever one turned, still *Minerva's* eye was upon him. Thus, turn which way you will, fall in love with any sin, still God looks upon you: He hath an eye in your heart. He is *expeditions*. What manner of persons ought we to be?

2. Of how dangerous consequence, is it to act any thing against God? He sees it, and his knowledge is armed with Power; He that hath an eye to see, will find an hand to punish. If there be any designs against God, though carried on never so subtilly; remember there is a Council of War sits in heaven.

2. Branch of Information.

Against GOD: Will some say. By no means.

There are foure Things; and if we act either directly or indirectly against any of these, we act against God, and he sees it; He writes it down.

1. If we act against his Truth we act against God: Truth is a beame of God, it is his Essence, he is called *veritas*, The truth; it is the most orient Pearle of his Crown; take away his Truth, and we ungod him. Truth is the precious seed by which we are begotten to life*; it is the pillar of our salvation; it is not only *norma fidei*, the rule of faith, but it is *radix fidei*, the root out of which faith grows: take away truth, and what is faith but fancy? we believe our selves into hell. Truth is the great purchase of Christs blood, and it hath been transmitted to us in the blood of many Saints and Martyrs; if we strike at truth, we strike at God; and doth not God see this?

1.

* Jam. 1. 18.

Give me leave to plead in Gods cause: is not this pure wine of truth mixed with water, nay, with poison? How are the truths of God almost lost in the croud of errors? what truth in Divinity but is now called in question? some denying the Scriptures, others denying the Lord that

* Rev. 9. 2.

* Luk 18. 8.

2.

* Ezek. 17. 16,
17, 18.

that bought them; not only the foundations of the earth are out of course, but even the foundations of Scripture are shaken. We read that *when the bottomlesse Pit was opened, there arose a smoake as the smoak of a great furnace, and the Sun and the aire were darkened* *. The late errors sprung out of the furnace of hell, have made such smoak and mist in the Church of God, that the bright Sunne of truth is much eclipsed in our Horizon. How many Religions are there now among us, and every day in a new dresse? old heresies newly vamp'd? Our Saviour Christ saith, * *If the Sonne of man comes, shall he find faith on the earth?* yes sure, he may now find many faiths; so many men, almost so many faiths; *Pudet hec opprobria nobis, &c.* These things are done, but are they punished? are they not countenanced? God sees; silence when truth is wounded, a loud sin.

Secondly, We act against God, when we act against his *Covenant*; a *Covenant* is a serious thing. Suppose the *matter* of it Civil, (though ours is more) the *making* of it is Divine. We read of a *Covenant* made with an *Heathen King*, * *which being broken*, saith God, *shall he prosper? shall he escape that doth such things?* what, when lo he had given his hand, *ver. 18. He shall not escape*; let us look upon our solemn *League and Covenant*; I tremble when I read it: we covenanted not only against *Prelacy* but *Popery*; not only *Hierarchy*, but *Heresie*; not only *Sinne*, but *Schisme*; and have we not gone against the letter of it? how is the *Covenant* slighted by some as an *Almanack out of date*? Those that did once lift up their hand to it, do now lift up their heel against it. Indeed at first the *Covenant* was looked upon as sacred; the drunkard would be sober that day, the unclean person chaste; but within a while it is laid aside; we begin to play fast and loose with God, and for a trifle wil-
ven.

venture the curse of the Covenant; *But they like men have transgressed the Covenant* *; or as in Hebrew *; They like *Adam*; how is that? for a poor apple; so for a trifle, a Penny in the shop, or the bushel, men will set their *Covenant* and their conscience to sale. God sees this, and hear what he saith, *I will bring a sword, which shall avenge the quarrel of my Covenant* *: *Covenant-violation* is an high affronting sinne, and an affront will make God draw his sword; to set our hand and seal to the *Covenant*, and then to teare off the Seal: if the *Covenant* will not hold us, God hath *Chaines* that will.

That which doth inlance the sinne, is, it must needs be *renitente conscientia*, against light; 'tis to be pre-supposed no man would take a *Covenant* blindfold: either he was informed, or else might have been. This is that which dies the sinne in graine: take any sin, put it in the scales, and put in this weight with it, that before, and when it was done, it was against knowledge; this circumstance is as much as the sin it self; though it be but one sinne, it weighs as much as two.

The *Covenant* is *Nodus Connubialis*; a marriage-knot; for a woman to go away from her husband after solemn Contract, is of an high nature. The *Covenant* is *Zona virginea*, a girdle or golden claspe that binds us to God, and God to us. The girdle in ancient times was an Embleme of chastity. When the *Covenant* is broken, the Church loseth her virginity; *Israel* was a People espoused to God in *Covenant* *; but having stained this federal relation by idolatry, (a sinne that did directly cut asunder the marriage-knot,) God gives her a Bill of divorce: *Plead with her*, saith he, **she is not my wife*.

The *Carthaginians* were execrable for *Covenant-breaking* *, insomuch that it grew at last to a Proverb, *Punica fides* *, *The faith of a Carthaginian*; and I would to

* Hof. 6. 7.
וְהָיָה בְּנֵהֶם
עֲבָדוֹ בְּרִית

* Lev. 26. 25.

* Jer. 3. 1.

* Hof. 2. 2.

* *Pani sedifragi semper habiti.* Plautus.

* *Salust.*

God it might not be said, that many of the Christians in England are turned *Carthaginians*; they make no reckoning of their oaths.

The *Scythians* had a Law, That if any man did *duo peccata Contorquere*, bind two sins together, a Lye and an Oath, he was to lose his head, because this was the way to take away all Faith and Truth among men: if all Lyars and Perjurers in this age should come to Trial, I think we should scarce finde men enough to bring them to the Barre.

3. We act against God when we act against his *Ambassadours*. I mean not such as have stollen into the Priests Office, such as are gone out, 1 *Joh. 4. 1.* not sent out, they are gone without a Commission; but such as are in a Scripture Method instituted into this holy Function; he that acts against these, acts against God: and remember God sees, he writes it down: What injury is done to the Ambassadour, the King takes as done to his own person; so saith Christ, *He that despiseth you, despiseth me.* What a black vaile is drawn over the face of the Ministry! Let me plead with you, God might have come in his own person, and have preached to you in flames, as when he did once deliver the Law upon Mount *Sinai*; but then you would have said, Oh let not God speak, least we die; let *Moses* speak: God might have preached to you in the Ministry of Angels, but you would not have been able to beare it: God is not in the fire, nor in the earthquake, but in the still small voice*: He is pleased in a sweet kinde of humility to send his Ambassadours, and he puts an Olive-branch into their mouth; they woo, and beseech, and all *ἐν ἀγαλλύματι ἰπὸν Χριστοῦ*, in the bowels of Christ; will not love conquer?

This Nation is sick of a spiritual Plurisie, we begin to surfeit upon the bread of life; when God sees his mercies

* 1 King. 19.
17, 18.

cies lying under table, 'tis just with him to call to the enemy to take away. I heartily pray that plenty of Ordinances doth not as much hurt in this City, as Famine hath done in other places of the Land; and if we once say, what is this *Manna*? no wonder if we begin to say, who is this *Moses*? Oh what a sad change is there in our dayes! Those that once would have counted our feet beautiful, that would have been ready to have pull'd out their eyes for their Minister, are now ready to pull out their Ministers eyes; and what is the quarrel? Even this! *Am I become your enemy because I tell you the truth**? If Ministers would preach *placentia*, smooth things, make the way to heaven nearer than ever Christ made it, then they should be admired. (You shall have more people gaze at a Comet or Blazing-star, then at the Sunne.) But if they come to lay the axe of the Law to the root of Conscience; if they fall a hewing, and cutting down mens finnes, *The Land is not able to bear their words*. If the Prophet goes to tell King *Asa* of his great sinne in joyn-
ing with a wicked Army; * *Herein thou hast done foolishly*. * 2 Chron. 16 9
If he goes about to imprison his sinne, he himself shall be imprisoned. *Then Asa was wroth with the Seer, and put him in a prison-house*. * This was *Ferusalem*s sinne, and * Verse 10.
it drew tears from Christ; *O Ferusalem**, *thou that stonest the Prophets!* * Mat. 23.
Exc. And she stoned them so long, till she had not one stone left upon another.

Those that would annihilate the Ministry, go to pull the starres out of Christs hand; and they will find it a work not feasible; it will fare with them as with the Eagle, that going to fetch a piece of flesh from the Altar, a coale sticking to the flesh, she burnt her self and her young ones in the nest. 2 Chron. 36. 16. *They mocked the Messengers of God, and misused his Prophets, till there was no remedy.*

4.

4. We act against God, when we act against that *Order* and Government which he hath set up in his Church; God is the God of *Order*, he hath set every thing in its proper sphere. The order and harmony of the World doth consist in Degrees, one thing still above another. For as *Aristotle* saith, no Harmony consists of Union; there can be no musick, if all the sounds be alike; The Countertenor is above the Base. In nature, the Sunne is Commander in chief among the Planets. Thus in the Body Politick, God hath set Kings, Nobles, Judges, still in a descant; and this makes up the Harmony. And these Powers are of God, *Rom. 13. 1. The Powers that be, are of God.* Magistracy is the hedge of a Nation, And he that breaks an hedge, a Serpent shall bite him.

Rom. 13. 1.

Use 2.

Use 2. Reproof, Here's a just Impeachment against two sorts of Persons.

I. Branch
of reproof.

1. The Libertine. And there are two kindes of them:

First, The *profane Libertine*, that fancies to himself a God made up of mercy; and therefore he ingulphes himself in sin, doth act *pro arbitrio*, he is upon the spur to go to hell, as if he were afraid hell would be full before he could get thither. Doth not he say, *God shall not see?*

Secondly, the Religious Libertine is, That sins *because grace abounds*; that saith God sees no sin in his people, and therefore, what need we see it? After we are in Christ, we cannot sinne; therefore repentance is out of date. Whom I shall refute in two words.

I.

* Psal. 32. 1.

There needs Repentance after we are in Christ: for, 1. Though sin in a Believer be *covered**, yet it is not perfectly *cured*. There are still *Reliquia peccati*, some remainders of corruption; and certainly, as long as there is an issue of sinne open, there must be an issue of sorrow kept open.

2. Eve-

2. Every sin after we are in Christ, is a sin of unkindnesse, it is *labes sponsa*, the sin of a Spouse; and if any thing will melt and break the heart, this will. The sins of the Regenerate do wound Christs heart deeper than others. Hath not Christ suffered enough already? Wilt thou wound him whom God hath wounded? Will you give him more vinegar to drink? O rather *Give wine to him that is of an heavy heart*; Chear him with thy tears: Look on a bleeding Christ with a bleeding heart.

It doth impeach the Hypocrite, who is a practical Atheist, he saith, *God shall not see*. The word in the Hebrew *, *Job 13. 16.* signifies *to dissemble*. The Syriack word is the same with *assumens vultum*, a face-taker. The Hypocrite weares a vizor of Sanctity. *Aquinas* in his Summes calls hypocrisie *simulatio virtutis*, the counterfeiting of vertue. The hypocrite is a very Mountebank, he pretends that which he is not. He is like those Angels that assumed the dead bodies, but there was no soul to animate them, *Gen. 19. 1.* he is a shape, an apparition, he doth not assume Religion. The hypocrite is a walking Land-skip, a rotten post guilded over; he is like the painted grapes that deceived the living birds*; Or the * Plus. beautiful apples of *Sodom* with this Motto, *No further than colours*; touch them, and they moulder to dust.

In short, hypocrites are like turning pictures which have on one side the image of a Lamb, on the other side a Lion: so they are on their out-side Saints, but their in-side devils. Hypocrites may be compared to trumpets which make a great sound, but within they are hollow. Do these believe the all-seeing eye? The hypocrite turnes all Religion into meere complement; he walks with a dark lanthorne, saying, *No eye shall see*. He goes about to juggle with God, as *Feroboams* wife did think to do with the Prophet, *1 King. 14. 6.* but he pulled off her

2.
Branch.
of reproof.
הנה *

Gen. 19. 1.

vizor, *Come in thou wise of Jeroboam.* The hypocrite knows God is of purer eyes than to behold sin; yet for all this will play a Devotion; he will venture to abuse God, that he may delude men. The hypocrite takes more care to make a Covenant, than to keep it; and is more studious to enter into Religion, then that Religion should enter into him. This text doth arraigne the hypocrite: *πάντα γυμνά, All things are naked, God sees our jugglings.*

I shall give you two *κρίματα* or distinguishing Characters whereby you may know an hypocrite.

1. Character.

1. He is one that is *partial in his goodnesse*; zealous in lesser things, and remisse in greater: As Luther complained of some in his time, and our Saviour in his time, which *straine at a gnat, and swallow a Camel.* He is one that sweats only in some part, but is coole in all the rest, which is a signe his zeale is distempered. He is zealous against a Ceremony, a Relique or painted glasse (not that I plead for these) but in the mean time lives in known sin, Lying, Cozening, Extortion, &c. Just as the High Priests, *It is not lawful, say they, to put the money into the treasury, because it is the price of blood**. They speak like consciencious men. Oh do not defile the treasury! But let me ask the question, Why did they shed that blood? it was innocent blood. They will not take the price of blood into the treasury, but they never scruple to take the guilt of blood into their souls. They were zealous for the Temple, but in the mean time murderers of the Son of God. And we have a parallel Scripture to this, *Rom. 2. 22. Thou that abhorrest idols, dost thou commit sacrilege?* Who at the first blush would not have taken these for very holy, devout men that were zealous against idolatry? But see a root of hypocrisie! They were *partially* good, they hated one sin, but not another; idolatry, but not sacrilege. Though it was an abominable sin, and there

* Mat. 27. 6.

Rom 2. 21.

there was an expresse Law of God against it *; yet these ^{Deut. 16. 12.} seeming Zealots make no conscience of robbing God of ^{13. 14.} his tithes.

And here as in a Scripture looking-glasse, we may see our own faces; have we not many now-adayes seemingly zealous against *Popery*? If they see a *Crosse*, (though it be in a Coat of Arms,) they are much offended, and are in a kind of convulsion: but in the mean time make no conscience of *sacriledge*, starving out the Ministry, they put out the fire on Gods Altar, shut the doores of his Temple; is not this visible hypocrisie? There are some, it may be will not be heard to swear, it will not stand with their Saintship; (this were to call the devil father aloud) but they will defraud and defame, which is a sin they can never satisfie for; take away a mans name, what mends can you make him? 'tis no better than murder; and if these be Saints, there are as good Saints in hell.

The second Character of an Hypocrite is, *he makes religion a mask to cover his sin.* ^{2 Character.}

Herod pretended to worship Christ, but his zeal was no other than malice, for it was to have destroyed him. Thus oft bad purposes lye hid under good pretences. *Fezabel*, that she may dissemble her murderous intentions, proclaims a Fast. *Absalom* to colour over his treason pretends a religious vow. How cunning is the heart to go to hell! Sometimes Covetousnesse pretends conscience; *Judas* sitheth for money under a pretence of Religion, *This apartment might have been sold for three hundred pence, and given to the poore*, John 12. 5. how charitable *Judas* was! but his charity began at home, for he carried the bag. Many make Religion a Cloak for their Ambition, *Come, see my Zeale, saith Jehu, for the Lord* *. No, *Jehu*, ^{1 King 10. 16} thy zeal was for the Kingdom; it was not zeal, but State-policy. *Jehu* made Religion hold the Stirrop, till he

he got into the Saddle, and possessed the Crown; here was
 * Chrysof. *διπλὴν ὑποκρίσιν* *, double-died hypocrisie.

The Hypocrite doth *ex diametro* set himselfe against God.

1. First, he opposeth him in his Essence; God is a substance, the Hypocrite is on'y a shape.

2. Secondly, in his unity; God is one, and made him one at first; but he hath made himself two, an heart, and an heart; he gives God the tenth, and leaves the rest for that which he loves better.

3. Thirdly, in his goodnesse, *God is good, and in him is no mixture.* The hypocrite is therefore good in shew, that

* Hypocrita te-
 gunt malum
 bono.

he may be bad indeed *, he is a Devil in *Samuels* Mantle: *Pilate* would make the world believe he had a tender conscience: he washeth his hands; but he could not say as *David*, *I will wash my hands in innocency*: for then he would never have given his Vote for the shedding of innocent blood. God sees our prevarications. How odious is the hypocrite? We our selves cannot endure treacherous dealing; therefore in the Common-wealth, he that poysons, hath a greater punishment, than he that kills with the sword, because he offers it hypocritically under a shew of meat and drink. *Judas*, *betrayest thou the Son of man with a kisse*? we may as well betray Christ with a tear, as *Judas* did with a kiss *. You may see Gods great dislike

* *Lachryme
 mentiri docta.*
 Bernard.

of this sin, in that he forbids his people in the old Law, the very resemblances of it, *Linsy Woolsy*; and by his expostulation, *Psal. 50. 16. What hast thou to do to take my Covenant into thy mouth, seeing thou hatest to be reformed?* Thou hypocrite, what hast thou to do to meddle with Religion, to pretend Saint-ship, that makest Religion odious, and the offering of God to be abhorred? Heare that dreadful Commination, *Isa. 29. They draw neere to me with their lips.* They have God in their mouths, but their heart

Isa. 29. 14.

heart is far from me; therefore, ver. 14. *I will take away the wisdom of the wise men; I will blast their proceedings, I will insatuate their Counsels, They are hypocrites!* Christ pronounceth seven woes to this sin, in one Chapter, that he never doth the like to any other, *Mat. 23. Woe to you Hypocrites, Woe, Woe, &c.* To be an hypocritical Nation, and to be the generation of Gods wrath are made in Scripture Synonoma's, and are all one, *Isa. 10. 6.* And when the Holy Ghost would inhanche and aggravate the torments of hell, he sets them out under this notion, *The place of hypocrites*, as if hell were taken up on purpose for the hypocrite to quarter in.

Use 3. A word of Exhortation. If the secrets of our hearts are unvail'd and unmasked, *walk as in the eye of God**. Methinks that of Hagar should be a Christians Motto, *Thou Godseest me.* And Davids prospect should be ever in our eye, *Psal. 16. 8. I have set the Lord alwayes before me*: some set their bags of money alwayes before them, others set the fear of men alwayes before them; but a wise Christian will set God, and judgement, and eternity alwayes before him. If indeed Gods eye were at any time off from us, we might take the more liberty; but if all things be naked, and naked in his Eye, we cannot sin but in the face of our Judge; Oh then reverence this eye of God.

First, it should be a bridle to keep us from sin: *How shall I do this and sin against God?* Seneca gives his friend Lucilius this counsel: *What ever he was doing, he should imagine that some of the Romane Worthies did behold him, and then he would do nothing dishonourable.* The eye of God should be ever in our eye; this would be as a *Supersedeas* and counter-poyson against sin: not is it enough to prune sin*, viz. to cut off the external acts, but kill the root. Crucifie complexion-sinnes; let not thy heart sit brood-

Use 3.
Sic vivendum est tanquam in conspectu; sic cogitandum tanquam aliquis in intimum peccatus inspicere possit; quid prodest ab homine quidvis abscondi, cum nihil Deo clausum est; interest animis nostris, et cogitationibus mediis intervenit. Sen.

I.

* *Plurimi radunt peccata, non eradicant. Bern.*

ing upon sin. Again, let Gods omniscience deterre thee from hiding sin. Who would hide a traitour? Now it sucks your breast, shortly it will suck your blood. Men think to walk in the dark, and to carry their sins under a Canopy, that no eye shall see them: as those that have bad eyes think that the sky is ever cloudy, whereas the fault is not in the sky, but in their eyes: so when the Prince of the world hath blinded mens eyes, because there is darknesse within, they think it is dark abroad too, and now the sky is cloudy, God cannot see: but remember, *All things are naked*: do not go about to hide sin: confesse, confesse, it is a work proper for the day. Confession doth that to the soul which the Chirurgion doth to the body; it opens a spiritual veine, and lets out the bad blood. The only way to make God not see sin, is to see it our selves, but not with dry eyes; point every sin with a teare.

2. It is a spur to vertue: art thou zealous for God? dost thou exhaust thy self in the cause of Religion? God sees it, thou shalt lose nothing: for the present thou hast a promise which is Gods bill of exchange*, and when God comes to make up thy Accounts, thou shalt be paid with overplus: The more any man hath disbursed for God, the greater sums of glory are still behind.

3. It is a whetstone to duty. O thou Christian that art much in private, that settest houres apart for God, (a signe he hath set thee apart,) thou sheddest many a tear in thy closet: the world takes no notice; but remember, Gods eye is upon thee, thy prayers are registred, thy teares are hottled up, *and he that sees in secret will reward thee openly*†. How should this adde wings to Prayer, and oyle to the flame of our devotion? Let us take heed of slackning our pace in Religion, let not our tears begin to freeze; for this if it doth not lose, yet it may lessen our Crown.

Here

* Mat. 19. 26.

† Mat. 6. 6.

Here is a breast of Consolation to the Saints of God (in these sad times,) in the midst of all that hard measure they may meet with; let the world frown, let men persecute and calumniate, (and it may be, *think they do God service* *,) here's sap in the vine, a strong cordial to take, * Joh. 16. 1. *masa yuvé, All things are naked*. They do nothing but what our Father sees. They make wounds, and then poure in vinegar; God writes down their cruelty, he sees what rods they use, and how hard they strike; and he that hath an eye to see, hath also an hand to punish, *I have seen, I have seen the affliction of my people* *, not only with an eye of providence, but with an eye of pity. * Abd. 7. 34. This was a great comfort to David in his affliction, and was like a golden shield in the hand of his faith, *My groaning is not hid from thee* *: when I weep, Christ weeps in my teares, he bleeds in my wounds. There are two bloods will cry: the blood of *souls*, when they have been starved or poisoned, and the blood of *Saints*. I do not mean Saints without Sanctity; *Titular Saints*, but such as have Christ engraven in their hearts, and the Word copyed out into their lives; 'Tis dangerous meddling with their blood; * Rev. 6. 9. if we spill their blood, it is no better than spilling Christs blood, for they are members of his body, *In all their affliction he was afflicted* *. The people of God are precious to him. There is blood Royal running in their souls, *they are his Jewels*, Mal. 3. 17. And his heart is exceedingly taken with them, it is wounded with love, *I was jealous for Sion with great jealousie* *; jealousie (we know) * Zach. 8. 1. proceeds from love; nay, *I was zealous for Sion*; zeal is the flame of love. Oh then ye Saints of God, be of good comfort; whatever your measure is, God sees it, *Exod. 14. 24. In the morning-watch the Lord looked through the Pillar of fire and of the cloud, and troubled the host of the Egyptians*; remember, God hath an eye in the cloud.

Use 5. *Cautiō.* God being so infinite in wisdom; If things go crosse in Church or State, take heed of *charging God with folly*; do not censure but admire. *All things are naked.* There is not any thing that stirs in the world, but God hath a designe in it, for the good of his Church: He carries on his designe by mens designes: *All things are unveiled to the eye of Providence.* God is never at a stand: He knows when to deliver, and how to deliver.

1. When to deliver.

David saith, My times are in thy hand.* If our times were in our own hand, we would have deliverance too soon; if they were in our enemies hand, we should have deliverance too late: But *my times are in thy hand*; and Gods time is ever best. Every thing is beautiful in its season: when the mercy is ripe, we shall have it. It is true, we are now *inter malleum & incudem*, between the hammer and the anvil: we may fear we shall see the death of Religion, before the birth of Reformation. But do not cast away your Anchor; God sees when the mercy will be in season. When his people are low enough, and the enemy high enough, then usually appears the Churches morning-star*: let God alone to his time*.

* Cum duplicatur lateres, venit Moyses.

* Isa. 60:22.

2. How to deliver.

All things are naked. God delivers sometimes in that way in which we think he will destroy. It might seem strange, when he would deliver *Israel*, he stirr'd up the hearts of the *Egyptians* to hate them*. Could this be a likely way? yet by this means was deliverance usher'd in. So now the hearts of many are stirred up to hate the people of God, to hate the Covenant; but God can make use of their power and rage, as once he did of the High-Priests malice, and *Judas* treason, for our greater advantage. There was no way for *Jonah* to be saved, but to be swallowed up; he sailes safe to land in the Whales belly:

* Psal. 105:35.

AY'TAPKEIA,

OR THE

A R T

OF

D I V I N E
Contentment.

BY

THOMAS WATSON, Pastour of
Stephens Walbrook in the City of
L O N D O N.

The sixth Edition.

Godliness with Contentment is great gain, 1 Tim. 6. 6.

Κεφάλαιον ἑνὸς καὶ ὁμοῦ ὅρα συνηγορεῖ. Burip. *Beatus est qui suis conten-*
tus est. Seneca.

L O N D O N,

Printed by E. M. for Ralph Smith at the Bible in Corn-
hill, near the Royal Exchange. 1659.



THE EPISTLE TO THE Reader.

Christian Reader,



Having seriously considered the great dishonours done to Almighty God (as well as the prejudice which doth accrue to our selves) by the sin of discontent, (a Catholick and Epidemical sinne*) I did at first put me upon the study of this subject. Nor is it incongruous to handle this next in order to the Christian Charter. I shewed you there the great things which a Believer hath in reversion, Things to come are his; and here, behold a Christians holy and gracious deportment in this life, which discovers it self in nothing more eminently than in Contentation. Discontent is to the soul, as a disease to the body*; it puts it out of temper, and doth much hinder its regular and sublime motions heaven-ward. Discontent is hereditary, and no doubt but it is much augmented by the many sad eclipses and changes that have fallen out of late in the body Politick; yet the disease is not to be pleaded for, because natural; but to be resisted because sinful. That which should make us out of love with this sullen distemper, is the contemplating the beautiful Queen of Contentation*.

* In summa maxime querulo et moroso posui simus. Seneca.

* E summi agri iudo. Cic. Tull.

* Contra iudicium sapientiae, &c.

For my part, I know not any ornament in Religion that doth more

The Epistle to the Reader.

more bespangle a Christian, or glitter in the eye of God and man, than this of Contentment. Nor certainly is there any thing wherein all the Christians vertues do work more harmoniously, or shine more transparently, than in this Orb. Every grace doth act its part here, and help to keep the soul in its innocency; this is the true Philosophers stone, which turnes all into gold; this is the curious enamel and embroidery of the heart, which makes Christs Spouse all glorious within. How should every Christian be ambitious to wear such a sparkling Diamond! If there be a blessed life before we come at Heaven, it is the contented life. And why not contented? Why art thou wrath, and why is thy countenance fallen? * Gen. 4. 6. Man of all creatures hath the least cause to be discontented. Canst thou deserve any thing from God? doth he owe thee any thing? What if the saene turn, and God put thee under the black rod? Whereas he useth a rod, he might use a Scorpion; he might as well damne thee, as whip thee; Why then art thou so querulous? why dost thou give way to this irrational and unthankful sin of discontent? The good Lord humble his own people for nourishing such a viper in their breast, as doth not only cut out the bowels of their comfort, but spits venome in the face of God himself. O Christian, who art overspread with this fretting leprosie, thou carriest the man of sinne about thee; for thou settest thy self above God; and as if thou wert wiser than he, wouldst saucily prescribe him what condition is best for thee. O this devil of discontent, which whomsoever it possesseth, it makes his heart a little Hell*. I know there will not be perfect contentment here in this life*, *ex hoc mundo non potest fieri* Amplissima Perfect pleasure is only at Gods right hand*; yet we may begin here to tune our instrument before we play the sweet lesson of Contentment exactly in heaven. I should be glad if this little piece might be like Moses his casting the tree into the waters*, to make the uncouth, bitter condition of life, more sweet and pleasant to drink of. I have once more

* *medit. exinde raptus*
 * *Amplissima*
 * *quaque latitia*
 * *subit quapiam*
 * *vel parva queri-*
 * *monia* Lucius
 * *Apul. Florid. l.*

* *Psal. 16. 11.*
 * *Exod. 15. 25.*

The Epistle to the Reader.

adventured into the publick; this I acknowledge to be rudi Minervâ, home-spun; some better hand might have made a more curious draught: but having preached upon the subject, I was earnestly solicited by some of my Hearers to publish it; and although it is not drest in that rich attire of eloquence, as it might; yet I am not about Poetry, or Oratory, but Divinity; nor is this intended for fancy, but practice. If I may herein do any service, or cast but a mite into the treasury of the Churches grace, I have my desire. The end of our living, is to live to God, and to lift up his Name in the world*. The Lord add an effectual blessing to this work, and fasten it as a naile in a sure place; He of his mercy make it as spiritual Physick to purge the ill humour of discontent out of our hearts, that so a Crown of honour may be set upon the head of Religion, and the crystal streames of joy and peace may ever runne in our souls: which is the prayer of him who is desirous to be a faithful Oratour for thee at the Throne of grace,

* Nihil turpius
est quam gran-
dis natus senex,
qui nullum aliud
habet argumen-
tum quo probet
se diu vixisse
præter aetatem.
Seneca de Tran-
quil.

From my Study at Stephens
Walbrook, May 5. 1653.

THOMAS WATSON.

TO

To the Christian Reader.



Word spoken in due season; how good is it? As *Prov. 15. 13.
God giveth to his creatures their meat in sea-
*son *; so his faithful stewards provide for his* *Psal. 104. 27.
*household their portion of meat in due season *.* *Luke 12. 42.

And as it is with corporal food, the season addeth much both to the value and usefulness thereof, in like manner it is with food spiritual.

In this regard, the brokenness of these times (wherein the bosoms of most people are filled with disquiets, and their mouths with murmurings) may well render this Treatise the more acceptable. The seas are not so stormy as mens spirits are tempestuous, tossed to and fro with discontents. And now the Lord (*who maketh every thing beautiful in his time* *) hath most opportunely put into thy hand a profitable discourse to calme unquiet hearts. *Adam* in Paradise dashed upon the rock of discontent (which some Divines conceive was his first sin.) This with many instances more in Scripture, together with our own sad experience, doth both speak our danger and call for caution. Now godlinesse is the only soveraigne Antidote against this spreading disease; and Gods grace alone (being settled and exercised in the heart) can cause Readinesse in stormy times *. Whereas, contentation ariseth either from the fruition of all comforts, or from a not desiring of some which we have not *: True Piety doth put a Christian into such a condition: Hereby we both possess God, and are taught how to improve him who is the only satisfying everlasting portion of his people *. Herein Christ (though poor in this world) greatly rejoiced; *The Lord is the portion of my inheritance; the Lord is a refuge unto me in pleasant places; yea, I have a goodly heritage* *; upon this account also *Jacob* said, *I have enough* *; or (as it is in the Original) *I have all*. God the Father, and Christ his Sonne had sweet satisfaction in each other when there was no other being *; therefore such who possesse and improve God

*Ecclesi. 3. 11.

*Heb. 13. 9.

*Dr. Hall.

*Psa. 73. 25, 26.

*Math. 8. 20.

*Psal. 16. 5. 6.

*Ubi bene esse potestis

*cum eo? Bern.

*Gen. 3. 15.

*Prov. 8. 30, 31

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* 1 Pet. 5. 20.

* 2 Cor. 1. 4.

* Psal. 68. 20.

* Hab. 3. 5.

* Verle 17. 18.

* Hab. 2. 4.

Heb. 10. 38.

* *Dives est qui
sua sorte gaudet,
animus est posi-
tissimus qui divi-
tes facit.* Seneca.

* Prov. 17. 1.
*Nihil tam acer-
bum est, in quo
non aquus ani-
mus solatium in-
veniat.* Id.

* 1 Sam. 25. 37.

* *Beatus est qui
qua non habet,
non cupit.* Aug.
*Omnia habet,
qui nihil concu-
piscit.* Seneca.

through Christ, cannot possibly be dissatisfied. The Almighty is the God of all grace*, of all comfort*, and of salvation*; in which respects neither deficiencies or disappointments, losses or crosses can cause disquieting discontents in that bosome where faith is commander in chief. The Prophet Habakkuk¹ rejoiced in the God of his salvation, when the pestilence went before him*, and burning coals came forth of his feet; and when he supposed all creature succours both for delight and necessity to be quite removed. This, this is the life which Christians should endeavour, and may attain by the vigorous regular actings of precious Faith. This is the gain of Contentment, which comes in by godlinesse, when providences are black and likely to be bloody; now, *The just shall live by his Faith**. That speech of learned Mr. Gataker is weighry, and well worth the marking, *A contented minde argues a religious heart; and a discontented minde argues an irreligious heart.* And that worthy Divine Mr. Greenham was bold to say, *They never felt Gods love, or tasted forgiveness of sins, who are discontented.* This likewise was an holy breathing of Reverend Dr. Hall in his Meditations, *I have somewhat of the best things, I will with thankfulness enjoy them, and will want the rest with contentment.* By attaining and maintaining this frame of heart, we might have much of heaven on this side heaven. Holy contentment maketh them truly rich, whom the oppressing world maketh very poor*. Hereby our sweetest morsels shall be well seasoned, and our bitterest potions well sweetned*. Had we learned to enjoy contentment in Jehovah, who is immutable and al-sufficient, this heavenly frame of spirit should never perish or change in the midst of the most amazing alterations in Church and State, with which his Majesty is pleased to exercise us; whereas because we live alone upon sublunaries, therefore we are apt with Nabal to die upon the nest*, through dejectednesse, upon the approach of imagined dangers. When God seeth cause to cut us short of many creature accommodations, Faith will moderate our desires after them, assuring the soule that nothing is withdrawn, or withheld, which might be really advantageous; and doubtlesse it is a great piece of happinesse upon earth, not to long after that which the Lord is pleased to deny*. Indeed men are rather like Heathens than Christians, when they fret upon some particular inferior disappointments, notwithstanding Gods liberality laid forth upon

To the Christian Reader.

upon them in many other respects: As *Alexander* the Monarch of the world was discontented because *live* would not grow in his garden at *Babylon*. *Diogenes* the *Cynick* was herein more wise, who finding a Mouse in his sachel, said, He saw that himself was not so poor, but some were glad of his leavings. Oh how might we (if we had hearts to improve higher providences) rock our peevish spirits quiet by much stronger arguments! Let us then lay before our eyes the practices of pious men recorded in Scripture for our imitation, as *Jacob*, *Isaac*, *Paul*, &c. * and let us charge home upon our consciences, divine exhortations backed with strong reasons, and encouraged with sweet promises. It was the grave counsel of holy *Greenham*, *Having food and raiment, take the rest as an overplus*. Are we not less than the least of Gods mercies? Is not God our bountiful benefactor? why then do we not rest contented with his liberal allowance? Oh let us chide our wrangling spirits, and encourage confidence with contentment in God, as blessed *David* did, My pen hath out-run my purpose when I undertook this Preface; but I will no longer (good Reader) detain thee in the porch, wherein I have designed to quicken and to prepare thee to the more fruitful improvement of this reasonable useful Treatise; wherein the Authour hath exercised to good purpose, both the Christian graces, and ministerial gifts with which God hath enriched him. Herein the Doctrine of Christian contentment is clearly illustrated, and profitably applied; the special cases, (wherein through change of Providences discontents are most commonly occasioned,) are particularized, and Preservatives applied to secure the soul. Although some other worthy Divines have been helpful to the Church of God by their discourses upon this subject; yet there is much of peculiar use in this Treatise. The apostle tells us that some manifestation of the Spirit is given unto every man to profit withal. Thy soul profits propounded as the Authours end in publishing this piece: and that this end may be accomplished, is the unfeigned desire, and hearty prayer of him who is

* Gen. 28. 20.

Prov. 30. 8.

1 Tim. 6. 7.

Gen. 32. 10.

Psal. 43. 5.

* 1 Cor. 12. 7.



THE ART of DIVINE CONTENTMENT.

CHAP. I

The Introduction to the Text.

PHIL. 4. II.

I have learned, in whatsoever state I am, therewith to be content.



* Neque enim prohibetur quod homo de rebus in posterum necessarius non sollicitur. Aquin. in Heb. 13.

1 Tim. 5. 8.

* 2 Pet. 1. 10.

* Suber Afo, solus, ut deponatur anxia cura, quod illa non nisi ex infidelitate proficiatur. Zan.

* Matt. 6. 25

* Dicitur usquequar & c. n. pueri & c. v. s.

* Phil. 37. 5.

These words are brought in by way of *Prolepsis*, to anticipate and prevent an Objection. The Apostle had in the former Verses, laid down many grave and heavenly exhortations; among the rest, to be *careful for nothing*, Verse 6. Not to exclude, 1. A *prudential care* *. For, *He that provideth not for his own house, hath denied the Faith, and is worse than an Infidel*. Nor, 2. A *Religious care*. For, we must give all diligence to make *our Calling and Election sure* *. But 3. To exclude all *anxious care* about the issues and events of things; *Take no thought for your life, what you shall eat* *, and in this sense it should be a Christians Care not to be careful. The word in the Greek [*Careful*] comes from a Primitive *, that signifies *To cut the heart in pieces*, a soul-dividing Care: take heed of this. We are bid to *commit* * *our way unto the*

Lord:

Lord: the Hebrew word is, *Roll * thy way upon the Lord.* ירוה לך
It is our work to cast care*, and it is Gods work to take רגך
care. By our immoderacy we take his work out of his ידך
hand. 1 Pet. 5. 7.

Care, when it is *excentrick*, either distrustful, or distract-
ing, is very dishonourable to God; it takes away his provi-
dence as if he sate in heaven, & minded not what became
of things here below; like a man that makes a clock,
and then leaves it to go of itself. Immoderate care takes
the heart off from better things; and usually while we
are thinking how we shall do to live, we forget how to
die. *Curis tabescimus omnes.* — Care is a spiritual can-
ker, that doth waste and dispirit; *Et cui bono?* We may
sooner by our care adde a *fur long* to our grief, than a *cubit*
to our comfort. God doth threaten it as a curse, *They shall*

eat their bread with carefulnesse; better fast, than eat of that
bread. *Be careful for nothing*.

Ezek. 12. 19.

Now left any one should say, yea, *Paul*, thou preache-
st that to us, which thou hast scarce learned thy self; Hast
thou learned not to be careful? The Apostle seems tac-
itly to answer that in the words of the Text, *I have*
learned in whatsoever state I am, therewith to be content.

Egregia Sententia! A speech worthy to be engraven
upon our hearts, and to be written in letters of Gold up-
on the Crowns and Diadems of Princes. The Text doth
branch it self into these two general parts.

- I. The Scholar, *Paul*: *I have learned.*
- II. The Lesson: *In every estate to be content.*

CHAP.

CHAP. II.

The first branch of the Text. The Scholar, with the first Proposition.

Begin with the first. I. The Scholar, and his proficiency; *I have learned.* Out of which I shall in *transi-*tion observe two things by way of paraphrase. 1. It is not *ἤκουε*, but *ἤμαθον*. The Apostle doth not say, I have *heard*, that in every estate I should be content; but, I have *learned*. Whence, 1. Doctr. *It is not enough for Christians to hear their duty, but they must learn their duty.* It is one thing to hear, and another thing to learn; as it is one thing to eat, and another thing to concoct. Saint Paul was a Practitioner. Christians hear much, but it is to be feared, learn little. There were four sorts of ground in the Parable*, and but one good ground. An embleme of this truth; many *Hearers*, but few *Learners*. There are two things which keep us from learning.

I.
1. *Observ.*
ἤμαθον, It is a
pratique word
Doctr.

* Luke 8. 5.

I.

1. *Slighting what we hear.* Christ is the *Pearle of Price*; when we dis-esteem this Pearle, we shall never learn, either its value, or its vertue. The Gospel is a rare *Myster*y; in one place it is call'd the * *Gospel of grace*, in another, * *the Gospel of glory*; because in it, as in a transparent Glasse the glory of God is resplendent; But, he that hath learned to contemne this *Myster*y, will hardly ever learn to obey it. He that looks upon the things of Heav'n as things by the by, and perhaps the driving of a trade, or carrying on some politick designe to be of greater importance; this man is in the high road to damnation, and will hardly ever learn the things of his peace. Who will learn that which he thinks is scarce worth learning?

* τὸ εὐαγγέλιον
τῆς χάριτος.
Acts 20. 24.
* τὸ εὐαγγέλιον
τῆς δόξης. 1 Cor.
4. 4.

2.

* *Tantum scimus
quantum in me-
moria tenemus,*
Plato in Ti-
meo.

* Jam 1. 25.

2. *Forgetting what we hear* *. If a Scholar have his

Rules

Rules laid before him, and he forgets them as fast as he reads them, he will never learn *. *Aristotle* calls the Memory the *Scribe* of the Soul; and *Bernard* calls it the *Stomack* of the Soul, because it hath a retentive faculty, and turnes heavenly food into blood and spirits. We have great memories in other things; we remember that which is *vain*. *Cyrus* could remember the name of every Souldier in his huge Army; we remember *injuries* *. This is to fill a precious Cabinet with dung; but, *quàm facilis oblivio boni?* as *Hierom* saith, how soon do we forget the sacred truths of God? We are apt to forget three things; our *faults*, our *friends*, our *instructions*. Many Christians are like Sieves; put a Sieve into the water, and it is full; but take it forth of the water, and all runs out: So, while they are hearing of a Sermon, they remember something; but *take the Sieve out of the water*, as soone as they are gone out of the Church, all is forgotten. *Let these sayings* (saith Christ) *sinke down in your eares* *; in the Original it is, *put these sayings into your eares* *; As a man that would hide a jewel from being stollen, locks it up safe in his chest. *Let them sinke*; The Word must not only fall as dew that wets the leafe, but as raine which soaks to the root of the tree, and makes it fructifie. Oh how often doth Satan, that fowle of the Aire, pick up the good seed that is sown!

* James 1. 25.

* *Scribit in mar-
more laus. Ci-
ceco l. 2. de o-
rat.** Luke 9. 44.
* *De vultu.*

Use. Let me put you upon a serious trial; Some of you have heard much; you have lived forty, fifty, sixty years under the blessed Trumpet of the Gospel; What have you learned? you may have heard a thousand Sermons, and yet not learned one. Search your consciences.

1. You have heard much against sinne: are you *Hearers*? or are you *Scholars*?

* *Use. Tri. 1.*

How many Sermons have you heard against *Covetousness*; that it is the *root*, on which Pride, Idolatry, Treason

I.

A a

son

* *Tim. 4. 2.* son do grow * ? one calls it a * Metropolitan sinne ; It is *malum complexum*, it doth twist a great many finnes in with it. There is hardly any sinne, but Covetousnesse is a maine ingredient into it ; and yet are you like the two daughters of the Horse-leach, that cry, *give, give*. How much have you heard against *rash Anger*, that it is a short

* *Ira est brevis infania Sen.*

* *Quid prodest vinum non bibere, & irasci in ebriari ? Hier. Eccl. 7. 9.*

* *Ma noque irarum fluctuat aestu Virg.*

* *Mat. 5. 34.*

* *Ephes. 5. 11.*

phrensie*, a dry drunkennesse*; That it rests in the *bo-some of fooles* *; and upon the least occasion do your spirits* begin to take fire? How much have you heard against *Swearing* ? It is Christs expresse mandate, *Swear not at all* *; this sinne of all other may be term'd the *unfruitful work of darknesse* *. It is neither sweetned with pleasure, nor enriched with profit (the usual vermilion wherewith Satan doth paint sinne.) Swearing is forbidden with a *sub pana*. While the swearer shoots his oaths, like *flying arrowes* at God, to pierce his glory ; God shoots a *flying roll of curses* * against him; and do you make your tongue & 4. a *racket*, by which you toss oaths as *Tenif-balls* ? Do you sport your selves with oaths as the Philistines did with *Samson*, which will at last pull the house about your ears ? Alas ! how have they learned what sinne is, that have not yet learned to leave sinne ? doth he know what a *Viper* is, that plays with it ?

* *Zach. 5. v. 2.*

& 4.

2. You have heard much of *Christ*, have you learned *Christ* ? The Jewes (as one saith) carried *Christ* in their *Bibles*, but not in their *heart* * ; Their sound *went into all the earth* *, *Rom. 10. 18.* The Prophets and Apostles were as *Trumpets*, whose sound went abroad into the world ; yet many thousands who heard the noise of these *Trumpets*, had not learned *Christ*, *They have not all obeyed*, ver. 16. *.

* *Hieron.*

* *Rom. 10. 18.*

* *Mat. 13. 14.*

1. A man may know much of *Christ*, and yet not learn *Christ*. The *Devils* knew *Christ* *.

2. A man may preach *Christ*, and yet not learn *Christ*;

Christ; as Judas and the pseudo-Apostles *.

* Phil. 5. 15.

3. A man may profess Christ, and yet not learn Christ. There are many Professors in the world that Christ will profess against *.

* Mat. 7. 22, 23.

Quest. What is it then to learn Christ? *Ans.* 1. To learn Christ is to be *made like Christ*; when the divine Characters of his Holiness are engraven upon our hearts. *We all with open face, beholding as in a glasse the glory of the Lord, are changed into the same Image* *. There is a Metamorphosis made; a sinner viewing Christs Image in the glasse of the Gospel, is transformed into that Image. Never did any man look upon Christ with a spiritual eye, but went away quite changed. A true Saint is a divine Landskip or picture, where all the rare beauties of Christ are lively portrayed and drawn forth. He hath the same Spirit, the same judgement, the same will with Jesus Christ.

Quest.

Ans. 1.

* 1 Cor. 3. 18.

μεταμορφωμεθα

2. To learn Christ, is to *believe* in him; *My Lord, my God* *. When we do not only *credere Deum*, but in *Deum*; which is the actual application of Christ to our selves, and as it were the spreading of the sacred medicine of his blood upon our souls. You that have heard much of Christ, and yet cannot with an humble adherence say, *My Jesus*; be not offended if I tell you, the devil can say his Creed as well as you.

* John 20. 28.

3. To learn Christ, is to *live Christ*. When we have Bible-conversations, our lives as rich Diamonds cast a sparkling lustre in the Church of God *; and are (in some sense) parallel with the life of Christ, as the Transcript with the Original. So much for the first notion of the word.

* Phil. 1. 27.

CHA P. III.

Containing the second Proposition.

II. **T**HIS word *μαθόν*, I have learned, is a word imports difficulty, it shews how hardly the Apostle came by his contentment of mind; it was not *naturâ genitum*. St. Paul did not come naturally by it, but he had learned it. It cost him many a prayer and tear, it was taught him by the Spirit.

2. Obscrv. μαθόν is a word imports difficulty.
** μαθόν significat hanc rem esse disciplinam, & exercitatio-nem, & se divinitus edoctum esse, Estius in loc. Beza. Non ex revelatione, aut ex libro didicit, sed ex longo rerum usu, & gratia Christi per Spiritum residentem. Zanch.*

Doctr. 2. Whence **Doctr. 2.** Good things are hard to come by. The businesse of religion is not so facile as most do imagine. I have learned, saith St. Paul*. Indeed you need not learn a man to sinne, this is natural *, and therefore facile, it comes as water out of a Spring. 'Tis an easie thing to be wicked; Hell will be taken without storm *, but matter of Religion must be learned. To cut the flesh is easie, but to prick a vein, and not cut an artery is hard. The trade of sinne needs not to be learned, but the *Art of Divine Contentment* is not atchieved without holy industry;

** Α-α διδασκαλίας ἔστι το πᾶν μαθηματικὴ καὶ γυμναστικὴ καὶ μελέτης, ὡς καὶ οὐκ ἀπορροῦντος ἐστίν, ἀλλὰ καὶ σφοδρὰ δύσκολον, καὶ καινόν. Chrysost. Phil. 58. 3. * Facilis descensus Avernî.*

There are two pregnant reasons, why there must be so much study and exercitation.

1. Contra naturam. 1. Because spiritual things are *against nature*. Every thing in Religion is Antipodes to nature. There are in Religion two things, *Credenda*, & *Facienda*, and both are against nature. 1. *Credenda*, Matters of *faith*. As, for a man to be justified by the righteousness of another, to become a foole that he may be wise, to save all by losing all; this is *against nature*. 2. *Facienda*, Matters of *Practice*. As, 1. *Self-denial*; for a man to deny his own *wisdome*, and see himself blinde; his own *will*, and have it melted into the will of God; plucking out the right

right eye, beheading and crucifying that sin, which is the favourite, and lies nearest to the heart * ; For a man to be dead to the world, and in the midst of want to abound ; for him to take up the Crosse, and follow Christ, not only in golden, but bloody paths ; to embrace Religion when it is dres'd in its night-cloaths, all the Jewels of honour and preferment being pull'd off ; this is *against nature*, and therefore must be learned. *2. Self-examination.* For a man to take his heart (as a watch) all in pieces ; to set up a spiritual inquisition, or Court of conscience, and traverse things in his own soul ; to take *David's* candle and lantern * , and search for sin ; nay, as Judge to passe the sentence upon himself * , this is *against nature*, and will not easily be attained to without Learning. *3. Self-reformation.* To see a man as *Caleb*, of another spirit, walking antipodes to himself, the current of his life altered, and running into the channel of Religion ; this is wholly *against nature* ; When a stone ascends, it is not a natural motion, but a violent ; the motion of the soul heaven-ward, is a violent motion, it must be learned : flesh and blood is not skill'd in these things : Nature can no more cast out Nature, than Satan can cast out Satan.

2. Because spiritual things are above nature. There are some things *in nature* that are hard to find out, as the causes of things which are not learned without studie. *Aristotle*, a great Philosopher (whom some have call'd an Eagle fallen from the clouds,) yet could not find out the motion of the River *Euripus*, therefore threw himself into it ; What then are divine things, which are in a sphere above Nature, and beyond all humane disquisition ? as the Trinity, the hypostatical Union, the mystery of Faith to believe against hope ; onely Gods Spirit can light our candle here. The Apostle calls these the

* Peccatum in deliciis. Bern.

Malum iitiū excusare, quam excusare. Sen.

ps. 119. v. 105
* 2 Sam. 24. 17.

Meme: adsum qui feci, in me convertite ferrum.

* Supra naturam

* *Tz. 623n 76*
 * *1 Cor. 2. 10.*

* *1 Pet. 1. 12.*

Use

* *Act. 3. 29.*

* *Isa. 54. 13.*

* *2 Cor. 4. 6.*

* *Isa. 48. 17.*

* *Isa. 35. 5.*

* *Eph. 2. 1.*

* *1 John 2. 27.*

* *Rev. 14. 2.*

deep things of God *. The Gospel is full of Jewels, but they are lock'd up from sense and reason. The Angels in heaven are searching into these sacred depths*.

Use. Let us beg the Spirit of God to teach us; we must be *divinitus edocti*: The Eunuch could read, but he could not understand, till *Philip joyned himself to his chariot* *. Gods Spirit must joyn himself to our chariot; He must teach, or we cannot learn: *All thy children shall be taught of the Lord* *. A man may read the figure on the Dial, but he cannot tell how the day goes, unlesse the Sun shine upon the Dial; we may read the Bible over, but we cannot learn to purpose, till the Spirit of God *shine into our hearts* *. Oh implore this blessed Spirit, it is Gods Prerogative Royal to teach. *I am the Lord thy God, that teacheth thee to profit* *. Ministers may tell us our lesson, God only can teach us; We have lost both our hearing and eye-sight, therefore are very unfit to learn. Ever since *Eve* listened to the Serpent, we have been deafe; and since she looked on the tree of Knowledge, we have been blinde; but when God comes to teach, he removes these impediments *. We are naturally dead*; who will go about to teach a dead man? Yet behold, God undertakes to make dead men to understand mysteries! God is the grand Teacher. This is the reason the Word preached works so differently upon men: two in a Pew; the one is wrought upon effectually; the other lies at the Ordinances as a dead childe at the breast, and gets no nourishment. What is the reason? because the heavenly gale of the Spirit blowes upon one, and not upon the other; One hath *the anointing of God, which teacheth him all things* *, the other hath it not. Gods Spirit speaks sweetly, but irresistibly. In that heavenly doxology, none could sing the new song, but those who were *sealed in their foreheads* *: reprobates could not sing it *

it*. Those that are skilful in the mysteries of salvation, must have the seal of the Spirit upon them. Let us make this our prayer, *Lord, breath thy Spirit into thy Word:* and we have a promise, which may adde wings to prayer. *If ye then being evil, know how to give good gifts to your children, how much more shall your heavenly Father give his Spirit to them that ask him?*

* *Novum Cantum reprobis discernere non possunt.*
PARABOL.

* Luke 11. 13.

And thus much of the first part of the Text, *The Scholar*, which I intended onely as a short glosse or paraphrase.

CHAP. IV.

The second branch of the Text, The Lesson it self, with the Proposition.

II. **I** Come now to the second, which is the main thing, *The Lesson it self; In whatever state I am, therewith to be content.*

II.

Here was a rare piece of learning indeed, and certainly more to be wondered at in *Saint Paul*, that he knew how to turn himself to every condition, then all the learning in the world besides, which hath been so applauded in former ages by *Julius Caesar*, *Ptolomy*, *Xenophon*, the great admirers of learning.

The Text hath but few words in it, *In every state Content*; but if that be true which once *Fulgentius* said, that the most golden sentence is ever measured by brevity and suavity, then this is a most accomplished speech: here is *magnam in parvo*. The Text is like a precious Jewel, little in quantity, but great in worth and value.

The main Proposition I shall insist upon, is this, *That*

a.

2^o Trin.

a gracious spirit is a contented spirit. The Doctrine of contentment is very superlative; and till we have learned this, we have not learned to be Christians.

1. It is an *hard Lesson*. The Angels in heaven had not learned it; they were not contented. Though their estate was very glorious, yet they were still soaring aloft, and aimed at something higher. *Jude ver. 6. The Angels which kept not their first estate.* They kept not their estate, because they were not contented with their estate. Our first Parents cloath'd with the white robe of innocency in Paradise, had not learned to be content; they had aspiring hearts, and thinking their humane nature too low and home-spun, would be crowned with the Deity, and be *as gods* *; Though they had the choice of all the trees in the Garden, yet none would content them but the *tree of Knowledge*, which they supposed would have been as eye-salve to have made them omniscient. Oh then, if this Lesson were so hard to learn *in innocency*, how hard shall we find it *, who are clogged with corruption?

* Gen. 3. 5.

* *Ars omnino mira & difficilis, quæ toto cor-
ris aditus dis-
cenda est. Greg.
hom. 16. in Ezek.*

2. It is of *Universal extent*, it concerns all. 1. It concerns *Rich men*. One would think it needlesse to presse those to Contentment whom God hath blessed with great estates, but rather perswade them to be humble and thankful; nay, but I say, *be content*. Rich men have their discontents as well as others. As appears, 1. When they have a great estate, yet they are discontented that they have no more; they would make the hundred talents a thousand. A man in wine, the more he drinks, the more he thirsts: Covetousnesse is a dry droppe; an earthly heart is like the grave, *that is never satisfied* *, therefore I say to you rich men, *be content*.

* *Sicut hydro-
pica, Quo plus
sunt pota, plus
sunt situri aqua.
Hyperius.*

2. Rich men, if we may suppose them to be content with their estates (which is very seldome;) yet, though they

they have *estate* enough, they have not *honour* enough * ; Prov. 30. 16. τῆν εὐδοκίαν
 if their *barnes* are full enough, yet their *turrets* are not ἡδὺν ἡγούται.
 high enough. They would be some body in the world, * Act. 5. 36.
 as *Theudas* who boasted himself to be some body * ; they never go so chearfully, as when the winde of honour and applause fills their sails ; if this winde be down, they are discontented. One would think *Haman* had as much as his proud heart could desire ; he was set above all the Princes, advanced upon the pinnacle of honour to be the second man in the Kingdome * ; yet in the midst of all * Esth. 3. 1.
 his pompe, because *Mordecai* would not uncover and kneel, he is discontented, *verse 2.* and full of wrath, *ver. 5.* and there is no way to assuage this plurisie of revenge, but by letting all the Jewes blood, and offering them up in sacrifice. The itch of honour is seldom allayed without blood ; therefore I say to you rich men, *be content.*

3. Rich men, if we may suppose them to be content with their honour, and magnificent titles ; yet they have not alwayes Contentment in their *relations*. She that lies in the bosome, may sometimes blow the coals ; as *Jobs* wife, who in a pet would have him fall out with God himself, *Curse God and die.* Sometimes children cause discontent ; how oft is it seen that the mothers milk doth nourish a Viper ? and he that once sucked her breast, goes about to suck her blood ? Parents do often of grapes gather thornes, and of figs thistles ; Children are sweet-briar ; Like the Rose, which is a fragrant flower ; but as *Basil* saith, it hath its prickles. Our relative comforts are not all pure wine, but mixed ; they have in them more dregs than spirits, and are like that River *Plutarch* speaks of *, where the waters in the morning run sweet, but in the evening run bitter. We have no *Charter of exemption* granted us in this life ; therefore rich men had need be called upon to be contented. * γλυκύπικρον.

2. The Doctrine of Contentment concerns poore men. You that do suck so liberally from the breasts of Providence, *be content*; it is an hard Lesson, therefore it had need be set upon the sooner. How hard is it when the livelihood is even gone, a great estate boyled away almost to nothing, then to be content? The means of subsistence is in Scripture called *our life*, because it is the very finewes of life. The woman in the Gospel spent *all her living upon the Physicians* *; in the Greek it is, *ἅλυν πὺν βίον*, She spent her whole life upon the Physicians, because she spent her means by which she should live. 'Tis much when poverty hath clipped our wings, then to be content: but, *difficilia pulchra*, though hard, it is excellent; and the Apostle here had learnt *in every state to be content*.

God had brought Saint Paul into as great variety of conditions, as ever we read of any man, and yet he was content; else sure he could never have gone through it with so much chearfulnesse. See into what vicissitudes this blessed Apostle was cast. *We are troubled on every side* *, there was the *sadness* of his condition; *but not distressed*, there was his *content* in that condition; *We are perplexed*, there is his *affliction*; *but not in despaire*, there is his *contentation*. And if we read a little further, *In afflictions* *, *in necessities*, *in distresses*, *in stripes*, *in imprisonments*, *in tumults*, &c. there is his trouble: and behold his content; * *As having nothing, yet possessing all things*. When the Apostle was driven out of all, yet in regard of that sweet Contentment of minde (which was like musick in his soul,) he possessed all. We read a short Map or History of his sufferings, *In prisons more frequent* *, *in deaths oft*, &c. Yet behold the blessed frame and temper of his spirit, *I have learned in whatsoever state I am, therewith to be content*.

Which way soever Providence did blow, he had such heavenly

* Luk. 8. 43.

* 2 Cor. 4. 8.

* 2 Cor. 6. 4.

* Ver. 10.

* 2 Cor. 11. 23;
24, 25.

heavenly skill and dexterity, that he knew how to steer his course. For his outward estate he was indifferent; he could be either on the top of *Jacob's* ladder, or the bottom; he could sing either *placencia* or *lachryme*, the dirge or the anthem; he could be any thing that God would have him: *I know how to want, how to abound*; here is a rare patterne for us to imitate. *Paul* in regard of his faith and courage, was like a Cedar, he could not be stirred: but for his outward condition, he was like a *Reed*, bending every way with the wind of Providence. When a prosperous gale did blow upon him, he could bend with that; *I know how to be full*: and when a boisterous gust of affliction did blow, he could bend in humility with that; *I know how to be hungry*. Saint Paul was * ἀνὴρ πρῶτος (as *Aristotle* speaks) like a *Die*, that hath foure squares; * *Pomo quodra-*
throw it which way you will, it falls upon a bottome: Let God throw the Apostle which way he would; he fell upon this bottome of Contentment. A contented spirit is like a Watch; though you carry it up and down with you, yet the spring of it is not shaken, nor the wheeles out of order, but the watch keeps its perfect motion: So it was with *S. Paul*; though God had carried him into various conditions, yet he was not lift up with the one, nor cast down with the other. The spring of his heart was not broken, the wheels of his affections were not disordered, but kept their constant motion towards heaven; *still content*. The Ship that lies at Anchor may sometimes be a little shaken, but never sinks: Flesh and blood may have its fears and disquiets, but grace doth check them: A Christian having cast Anchor in heaven, his heart never sinks; a gracious spirit is a contented spirit. * *μυστήριον, mysteriis initi-*

This is a rare Art, *Paul* did not learn it at the feet of *Gamaliel*. *I am instructed*: * *ἐμαρτυροῦμαι* * 5, ver. 12. *I am initiated into this holy mystery*; as if he had said, *I have* *sum. Ambros.*

gotten the *divine Art*, I have the knack of it; God must make us right Artists. If we should put some men to an Art that they are not skill'd in, how unfit would they be for it? put an husbandman to Limning or drawing Pictures, what strange work would he make? this is out of his sphere. Take a Limner that is exact in laying of colours and put him to plough, or set him to planting and grafting of trees, this is not his Art, he is not skill'd in it; Bid a natural man live by faith, and when all things go cross, *Be contented*; you bid him do that he hath no skill in; you may as well bid a childe guide the sterne of a ship; To live contented upon God in the deficiency of outward comforts, is an Art which *flesh and blood hath not revealed*; nay, many of Gods own children, who excel in some duties of Religion, when they come to this of *Contentment*, how do they bungle? they have scarce commenced Masters of this Art.

CHAP. V.

The resolving of some Questions.

FOR the illustration of this Doctrine, I shall propound these Questions.

Quest.

Quest. 1. Whether a Christian may not be sensible of his condition, and yet be contented?

Ans. 1.

Ans. Yes: For else he is not a *Saint*, but a *Stoick*. *Rachel* did well to weep for her children, (*there was nature*;) but her fault was, she refused to be comforted, (*there was discontent*.) Christ himself was *sensible* when he sweat great drops of blood, and said, *Father, if it be possible, let this cup passe from me* *: yet he was *contented*, and sweetly submitted his will. *Neverthelesse, not as I will, but as thou wilt.* The Apostle bids us, *humble our selves under the mighty band of God* *, which we cannot do unlesse we are sensible of it.

Quest.

* Mat. 26. 39.

* 2 Per. 5. 6.

Quest. 2. Whether a Christian may not lay open his grievances to God, and yet be contented?

Quest.

Ans. Yes: *Unto thee have I opened my cause,* Jer. 20. 12. * and *David poured out his complaint before the Lord* *.

Ans.

We may cry to God, and desire him to write down all our injuries; Shall not the childe complaine to his Father? When any burden is upon the spirit, Prayer gives vent, it easeth the heart: *Hannah's* spirit was burdened, *I am* (sayes she) *a woman of a troubled spirit* *. Now having prayed and wept, she went away, and was no more sad; only, here is the difference between an holy complaint, and a discontented complaint; in the one we complain to God, in the other we complain of God.

* Jer. 20. 12.
* Psal. 142. 2.

* Sam. I. 18.

Quest. 3. What is it properly that Contentment doth exclude?

Quest.

Ans. There are three things which Contentment doth banish out of its Dioceffe, and can by no means consist with it.

Ans.

1. It excludes a *vexatious repining*; this is properly the daughter of Discontent. *I mourn in my complaint* *. he doth not say, I murmur in my complaint. Murmuring is no better than mutiny in the heart; it is a rising up against God. When the sea is rough and unquiet, it casts forth nothing but foame; when the heart is discontented, it casts forth the foame of anger, impatience, and sometimes little better than blasphemy. Murmuring is nothing else but the scum which boyles off from a discontented heart.

What contentment excludes.
* Psal. 55. 2.

2. It excludes an *uneven discomposure*: When a man saith, I am in such straits, that I know not how to evolve or get out; I shall be undone. Head and heart are so taken up, that a man is not fit to pray, or meditate, &c. he is not himselfe: just as when an Army is routed, one man runs this way, and another that, the Army is put into

disorder : So a mans thoughts run up and down distracted. Discontent doth diffocate and unjoynt the soul, it pulls off the wheeles.

3. It excludes a *childish dispendency* ; and this is usually consequent upon the other. A man being in an hurry of mind, not knowing which way to extricate, or winde himselfe out of the present trouble, begins *succumbere oneri*, to faint and sink under it. For care is to the minde as a burden to the back ; it loads the spirits, and with overloading sinks them. A despondent spirit is a discontented spirit.

CHAP. VI.

Shewing the nature of Contentment.

What contentation is.

HAVING answered these Questions, I shall in the next place come to describe this *εὐταπεία*, or Contentment.

* *Se aequanimitate fert.* Bede.

It is a sweet temper of spirit whereby a Christian carries himselfe * in an equal poize in every condition. The nature of this will appeare more clear in these three Aphorisms.

I.
Aphorism.
* *Ausque non acquisitione, sed infusione.*

1. Contentment is a *divine thing* ; it becomes ours not by *acquisition*, but *infusion* ; it is a slip taken off from the tree of life, and planted by the Spirit of God in the soul ; it is a fruit that grows not in the garden of Philosophy, but is of an heavenly birth : It is therefore very observable, that *Contentment* is joyned with godlinesse, and goes in equipage ; *But godlinesse with Contentment is great gain** ;

* 1 Tim. 6. 6.

Contentment being a consequent of godlinesse, or concomitant, or *both*. I call it *divine* to contradistinguish it to that *Contentment* which a moral man may arrive at, Heathens

Heathens have seemed to have this Contentment, but it was only *εἰκὼν τῆς ἀρετῆς*, the shadow and picture of it; the *Beryll*, not the true *Diamond*: theirs was but *civil*, this is *sacred*: theirs was only from principles of *Reason*, this of *Religion*: theirs was only lighted at Natures torch, this at the Lamp of Scripture. Reason may a little teach Contentment; as thus, Whatever my condition be, this is that I am born to, and if I meet with crosses, it is but *πᾶν τὸν πόρον*, a Catholick misery; all have their share, why therefore should I be troubled*? Reason may suggest this; and indeed, this may be rather *constraint*, than *content*; but to live securely and chearfully upon God in the abatement of creature-supplies, *Religion* only can bring this into the souls exchequer.

* Ferre quam sortem omnes patiuntur, nemo recusar.

2. Contentment is an *intrinsecal thing*, it lyes within a man; not in the bark, but the root. Contentment hath both its fountaine, and streame in the soul. The Beam hath not its light from the Aire; the beams of comfort which a contented man hath, do not arise *extrinsecal* from forreigne comforts, but from within. As sorrow is seated in the spirit, *The heart knows its own grief**: So Contentment lies within in the *soul*, and doth not depend upon externals. Hence I gather, that outward troubles cannot hinder this blessed Contentment; it is a spiritual thing, and ariseth from spiritual grounds, *viç.* *The apprehension of Gods love*. When there is a tempest without, there may be musick within: a Bee may sting through the skin, but it cannot sting to the heart: Outward afflictions cannot sting to a Christians heart, where Contentment lyes. Thieves may plunder us of our money and plate, but not of this pearle of Contentment, unlesse we are willing to part with it; for it is locked up in the *cabinet of the heart*. The soul which is possessed of this rich treasure of Contentment, is like *Noah* in the Ark, that can sing in the midst of a Deluge.

2. Aphorism.

* Prov. 14 10.

3. Con-

3. *Aphorism.*

* Rom. 12. 13.

3. Contentment is an *Habitual thing*, it shines with a fixed light in the firmament of the soul. Contentment doth not appear only now and then, as some Starres which are seen but seldome: it is a settled temper of the heart. One action doth not denominate: he is not said to be a liberal man, that gives almes once in his life; a covetous man may do so; but he is said to be liberal, that is *given to liberality* *; that is, who upon all occasions is willing to indulge the necessities of the poor: so he is said to be a contented man that is given to Contentment. It is not casual, but constant. Aristotle in his Rhetorick, distinguisheth between colours in the face that arise from *passion*, and those which arise from *complexion*; the pale face may look red when it blusheth, but this is only a passion: he is said properly to be ruddy and sanguine, who is constantly so, it is his complexion. He is not a contented man who is so upon an occasion, (and perhaps when he is pleased,) but who is so constantly, it is the habit and complexion of his soul.

CHAP. VII.

Reasons pressing to holy Contentment.

HAVING opened the nature of Contentment, I come next to lay down some reasons, or arguments to Contentment, which may preponderate with us.

Reason 1.

Virtue precepti

* Heb. 13. 9.

The first is, *Gods precept*. It is charged upon us as a duty; *Be content with such things as you have* *; the same God who hath bid us believe, hath bid us be content; if we obey not, we run our selves into a spiritual *Præmunire*. Gods Word is a sufficient warrant; it hath authority in it, and must be a *superseas*, or *sacred Spell* to discontent;

Ipsē

Ipse dixit was enough among *Pythagoras* his Scholars, *Be it enacted*, is the Royal stile. Gods Word must be the star that guides, and his Will the weight that moves our obedience; his *fiat* is a Law, and hath majesty enough in it to captivate us into obedience; our hearts must not be more unquiet than the raging sea, which at his Word is still'd *.

*Mat. 8. 26.

2. The second reason inforcing Contentment, is, Gods promise: For, *He hath said, I will never leave thee, nor forsake thee*, Heb. 13. 5. where God hath engaged himselfe, under hand and seal, for our necessary provisions. If a King should say to one of his Subjects, I will take care for thee; as long as I have any Crown-renewes, thou shalt be provided for; if thou art in danger, I will secure thee; if in want, I will supply thee; would not that Subject be content? Behold, God hath here made a promise to the Beleever, and as it were entred into bond for his security, *I will never leave thee*; Shall not this charm down the Devil of Discontent? *Leave thy fatherlesse children with me, I will preserve them alive* *. Me thinks I see the godly man on his death-bed much discontented, and heare him complaining, What will become of my wife and children when I am dead and gone? they may come to poverty: saith God, Trouble not thy selfe, *be content*, I will take care of thy children, and, *Let thy widow trust in me*. God hath made a Promise to us, *that he will not leave us*, and hath entail'd the Promise upon our *wife and children*; and will not this satisfie? True Faith will take Gods single bond without calling for witnesses.

Reason 2. *Vir-tue promissi.*

*Jcr. 49. 11.

Be contented, *by vertue of a Decree*. Whatever our condition be, God the great Umpire of the world hath *ab aeterno* decreed that condition for us, and by his providence ordered all appurtenances thereunto. Let a Christian often think with himselfe, who hath plac'd me here?

Reason 3. *Vir-tue Decreti.*

whether I am in a higher sphere, or in a lower : not chance or fortune (as the pur-blind Heathens imagined,) no, it is the wise God that hath by his providence fixed me in this Orbe : We must act that scene which God will have us ; say not, Such a one hath occasioned this to me ; look not too much at the under-wheele. We read in *Ezekiel* of a wheel within a wheel* ; Gods Decree is the cause of the turning of the wheeles, and his Providence is the inner wheele that moves all the rest. Gods Providence is that *κλίστρον* or helme, which turnes about the whole ship of the Universe. Say then as holy *David* ; *I was silent**, because thou Lord, didst it*. Gods Providence (which is nothing else but the carrying on of his Decree,) should be a *superseदार* and counterpoison against discontent ; God hath set us in our station, and he hath done it in wildome.

We fancy such a condition of life good for us, whereas if we were our own carvers, we should often cut the worst piece. *Lot* being put to his choyce, did choose *Sodom**, which soon after was burnt with fire. *Rachel* was very desirous of children, *Give me children or I dye** ; and it cost her her life in bringing forth a childe. *Abraham* was earnest for *Ishmael*, *O that Ishmael may live before thee** ! but he had little comfort either of him or his seed ; he was borne a son of strife, *His hand was against every man, and every mans hand against him*. The Disciples wept for Christ's leaving the world ; they chose his corporal presence, whereas it was best for them that Christ should be gone, for else the Comforter would not come. *David* chose the life of his childe, *he wept and fasted for it* ; whereas if the childe had lived, it would have been a perpetual monument of his shame. We stand oft in our own light ; if we should sort, or parcel out our own comforts, we should hit upon the wrong. Is it not well for the childe, that the

Parent

* *Ezek.* i. 16.

יחלתי *
* *Psal.* 39. 9.

* *Ista eligimus*
quæ plus nocent
quàm paucis.

* *Gen.* 13. 10.

* *Gen.* 30. 1.

* *Gen.* 17. 18.

* *Joh.* 16. 7.

* *2 Sam.* 12. 16

Parent doth chuse for it? were it left to its self, it would perhaps chuse a knife to cut its own fingers. A man in a paroxysme calls for wine, which if he had, it were little better than poyson: 'tis well for the Patient, that he is at the Physicians appointment.

The consideration of a Decree determining, and a Providence disposing all things that fall out, should work our hearts to holy Contentment. The wise God hath ordered our condition: if he sees it better for us to abound, we shall abound; if he sees it better for us to want, we shall want; be content to be at Gods dispose.

God sees in his infinite wisdom, the same condition is not *convenient* for all; that which is good for one, may be bad for another: one season of weather will not serve all mens occasions; one needs *Sunshine*, another *Raine*: one condition of life will not fit every man, no more than one suit of apparel will fit every body: Prosperity is not fit for all, nor yet Adversity. If one man be brought low, perhaps he can bear it better; he hath a greater stock of grace, more faith and patience; he can *gather grapes of thornes*, pick some comfort out of the Crosse; every one cannot do this. Another man is seated in an eminent place of dignity; he is fitter for it: perhaps it is a place requires more parts, and judgement, which every one is not capable of; perhaps he can use his estate better; he hath a publick *heart* as well as a publick *place*. *Ex omni ligno non fit Mercurius. The wise God sees that condition to be bad for one which is good for another; hence it is he placeth men in different orbes and spheres; some higher, some lower: one man desires *health*; God sees sicknesse better for him; God will work health out of sicknesse, by bringing the *body of death* into a consumption. Another man desires *liberty*, God sees restraint better for him; he will work his liberty by restraint; when his feet are bound, his

heart shall be most enlarged. Did we believe this, it would give check to the sinful disputes, and cavils of our hearts; shall I be discontented at that which is enacted by a Decree, and Ordered by a Providence? is this to be a child, or a rebel?

CHAP. VIII.

Use I. Shewing how a Christian may make his life comfortable.

Use I. Information.

IT shews us how a Christian may come to lead a comfortable life; even an heaven upon earth, be the times what they will; viz. by *Christian Contentment* *; the comfort of life doth not stand in having much; its Christs maxime, *Mans life consisteth not in the abundance of the things which he doth possesse* *; but it is in being contented *. Is not the Bee as well contented with feeding on the dew, or sucking from a flower, as the Oxe that grazeth on the mountaines? Contentment lies within a man, *in the heart*: and the way to be comfortable, is not by having our barnes filled, but our mind quiet. The contented man (saith *Seneca*) is the happy man; discontent is a fretting humor, which dries the braines, wastes the spirits, corrodes and eats out the comfort of life: Discontent makes a man that he doth not enjoy what he doth possesse. A drop or two of vinegar will sowre a whole glasse of wine. Let a man have the affluence and confluence of worldly comforts, a drop or two of discontent will imbitter and poyson all. *Comfort* depends upon *Contentment*; *Jacob* went halting when the sinew upon the hollow of his thigh shrank: so when the sinew of Contentment begins to shrink, we go halting

* Prov. 15. 13.

* Luke 12. 15.

* Nulla profectò majores sunt divitiæ, quam si visum esse; hac enim virtus efficit, ut id quod habet aliquis, sit ei satis. summeque animum in paupertate reddet divitiæ. Hyper.

ing in our comforts. Contentation is as necessary to keep the life comfortable, as oyle is necessary to keep the lamp burning; the clouds of discontent do often drop the showres of tears. Would we have comfort in our lives? we may have it if we will*. A Christian may carve out what condition he will to himself*. Why dost thou complain of thy troubles? it is not trouble that troubles, but discontent; it is not the water without the ship, but the water that gets within the leak which drowns it; it is not outward affliction that can make the life of a Christian sad; a contented mind would saile above these waters: but when there's a leak of discontent open, and trouble gets into the heart, then it is disquieted and sinks. Do therefore as the Mariners, pump the water out, and stop this spiritual leak in thy soul, and no trouble can hurt thee.

* *Quisque est
fortuna sua fa-
ber.*
* *Quid vobis o-
pus? isti facite ip-
se se felicem.*
Seneca.

CHAP. IX.

Use II. A check to the discontented Christian.

Use II. **H**ere is a just Reproof to such as are discontented with their condition. This disease is almost Epidemical. * Some not content with their callings which God hath set them in, must be a step higher, from the plough to the throne; who like the spider in the Proverbs will take hold with their hands and be in Kings Palaces, Prov. 30. 28. others from the Shop to the Pulpit*; they would be in the Temple of Honour, before they are in the Temple of Vertue; who step into Moses chair, without Aaron's Bells and Pomegranates; like Apes, which do most shew their deformity when they are climbing. Is it not enough that God hath be-

Use II.
Reproof.

* *Quis est tam
composita feli-
citas, ut non a-
liqua ex parte
cum status sui
qualitate rixe-
tur? Boetius
de Consol. Phil-
los. lib. 2.*
* Numb. 12. 2.

stowed gifts upon men in private, to edifie that he hath enriched them with many mercies; but, *seek they the Priest-hood also**? What is this but discontent arising from high-flown pride? These do secretly taxe the Wil-dome of God, that he hath not screwed them up in their condition a peg higher. *Tentat Superbia, ut frangat.* Every man is complaining that his estate is no better, though he seldome complains that his heart is no better. *Sua quemque conditionis pœnitet*: one man commends this kinde of life, another commends that*; one man thinks a Countrey life best, another a City-life, as the Poet elegantly expresseth it.

* Numb. 16. 9.

Aug.

* *Hic utraque circumflum vi-tam calicem de-fecit, ille nup: is felix, orbis li-beris, alieno cen-sum nequit ha-redi: alius prole laeta us, filii de-litii mastus il-lasrymar.*
Boëtius.

*Ofortunati mercatores, gravis annis
Miles ait, multo jam fractus membra labore;
Contrà Mercator, navim jactantibus austris,
Militia est potior; quid enim? concurritur; hora
Memento cita mors venit, aut victoria laeta.* Horat.

The Souldier thinks it best to be a Merchant; and the Merchant to be a Souldier. Men can be content to be any thing but what God will have them. We may cry out with the same Poet.

*Quis sit, Mecenas, ut nemo quam sibi sortem
Seu ratio dederit, seu fors objecerit, illà
Contentus vivat? laudet diversa sequentes?* Hor. 1. Satyr.

How is it that no man is contented? Very few Chri-stians have learned Saint Pauls lesson; neither poor nor rich know how to be content, they can learn any thing but this.

1. If men are poor, they learn to be *envious*: they ma-ligne those that are above them. Anothers prosperity is an eye-fore. When Gods candle shines upon their neigh-bours Tabernacle, this light offends them. In the midst of wants men can (in this sense) abound; *viz.* in envy and

and malice: An *envious* eye is an evil eye. 2. They learn to be *querulous*, still complaining, as if God had dealt hardly with them; they are ever telling of their wants, they want this and that comfort; whereas their greatest want is a contented spirit. Those that are well enough content with their *sinnes*, yet are not content with their *condition*.

2. If men are rich, they learn to be *covetous*; thirsting insatiably after the world, and by any unjust means scraping it together; *their right hand is full of bribes*, as the Psalmist expresseth it *. Put a good cause in one scale, and a piece of Gold in the other, and the Gold weighs heaviest. There are (saith *Solomon*) four things that say, *It is not enough* *. I may adde a fifth, *viz.* the *heart of a covetous man*. So that neither poor nor rich know how to be content.

* Psal. 16. 10.

* Prov. 30. 15.

Never certainly since the Creation did this sinne of discontent *reign*, or rather *rage*, more than in our times; never was God more dishonoured; you can hardly speak with any, but the passion of his tongue betrays the discontent of his heart: every one lisps out his trouble; and here even the stammering tongue speaks too freely and fluently.

If we have not what we desire, God shall not have a good look from us, but presently we are sick of discontent, and ready to die out of an humour. If God will not give the people of Israel for their lusts, they bid him take their lives; they must have Quails to their Manna. *Ahab* though a King (and one would think his Crownlands had been sufficient for him, yet) is sullen and discontented for want of *Naboths* Vineyard. *Jonah* though a good man, and a Prophet, yet ready to die *in a pet* *; and because God kill'd his Gourd, kill me too, saith he. *Rachel*, Give me children, or I die; she had many blessings, if she

* Jonah 4. 8.

she could have seen them, but wanted this of *contentation*. God will *supply our wants*, but must he satisfie our *lusts* too? Many are discontented for a very trifle; another hath a better dresse, a richer jewel, a newer fashion. *Nero* not content with his *Empire*, was troubled that the Musicians had more skill in playing than he: how phantastick are some, that pine away in discontent for the want of those things, which if they had, would but render them more ridiculous!

CHAP. X.

Use III. *A swastie to contentment.*

Use 3. *Exhort.* **U**se III. **I**T exhorts us to labour for Contentation; this is that which doth beautifie and bespangle a Christian, and as a *spiritual embroidery* doth set him off in the eyes of the world.

Object. But methinks I hear some bitterly complaining, and saying to me, *Alas*, how is it possible to be contented! the Lord *hath made my chaine heavie* *, he hath cast me into a very sad condition. *Ἀλλὰ μοι Αἰχ' ὄχ' Κενίδος Ζεύς ἀλγε*

* Lam. 3. 7.

Homer. Iliad.

ἄλγε, ὅς με μοι ἀσπληνέως ἑίδος χεῖρεσσι βάλλει.

Answ.

Answ. There is no sinne, but labours either to hide it self under some mask: or if it cannot be concealed, then to vindicate it self by some Apology. This sinne of discontent I finde very witty in its Apologies, which I shall first discover, and then make a Reply. We must lay it down for a Rule, that discontent is a *sinne*, so that all the pretences and Apologies wherewith it labours to justifie it self, are but the painting and dressing of a strumpet.

SECT. I.

The first Apology that Discontent makes, Answered.

The first Apology which discontent makes, is this; I have lost a childe. *Paulina* upon the losse of her children, was so possessed with a spirit of sadnesse, that she had like to have intombed her self in her own discontent; our love to *Relation* is oftentimes more than our love to *Religion*.

1. Apology.

Ans. 1. We must be content, not only when God gives mercies, but when he taketh them away. If we must in every thing give thanks, *1 Thes. 5. 18.* then in nothing be discontented.

1. Reply.

* *1 Thes. 5. 18.*

2. Perhaps God hath taken away the *Cistern*, that he may give you the more of the *Spring*; he hath darkened the *Star-light*, that you may have more *Sun-light*. God intends you shall have more of himself, and is not he better than *ten sons*? Look not so much upon a temporal losse, as a spiritual gain; the comforts of the world *run dregs*; those which come out of the *Granary* of the Promise, are purer and sweeter.

2. Reply.

3. Your childe was not given, but lent. I have, saith *Hannah*, *lent my sonne to the Lord* *. She lent him? the Lord had but lent him to her. Mercies are not entailed upon us, but lent; what a man lends, he may call for again when he please. God hath put out a childe to thee a while to nurse; wilt thou be displeased if he takes his childe home again? O be not discontented, that a mercy is taken away from you; but rather be thankful that it was lent you so long.

3. Reply.

* *1 Sam. 1. 21.*

4. Suppose your childe be taken from you, either he was good or bad; if he was *Rebellious*, you have not so much parted with a childe, as a burden; you grieve for that which might have been a greater grief to you; if he

4. Reply.

* Isa 57. 1.

HONJ*

* Luk 23. 28.

* Luke 15. 10.

Lachrymæ pa-
nitentium suat
vinum Angelorū.
Bern. Sermon. 30.
super Cant.

5. Reply.

was *Religious*, then remember, he is taken *from the evil to come**, and placed in 'his centre of felicity. This lower Region is full of grosse and hurtful vapours; how happy are those who are mounted into the celestial Orbes! The righteous *is taken away*; in the Original it is, he is *gathered**; a wicked childe dying is cut off, but the pious childe is gathered. Even as we see men gather flowers, and candy them, and preserve them by them; so hath God gathered thy childe as a sweet flower, that he may candy it with glory, and preserve it by him for ever. Why then should a Christian be discontented? why should he weep excessively? *Daughters of Jerusalem, weep not for me; but weep for your selves**. So could we hear our children speaking to us out of heaven; they would say, Weep not for us who are happy, we lye upon a soft pillow, even in the bosome of Christ; *the Prince of Peace* is embracing us and kissing us with the kisses of his lips; be not troubled at our preferment; *Weep not for us*, but weep for your selves, who are in a sinful sorrowful world: you are in the *valley of teares*, but we are on the *mountains of spices*; we are gotten to our harbour, but you are still tossing upon the waves of inconstancy. O Christian, be not *discontented* that thou hast parted with such a childe; but rather rejoyce that thou had'st such a childe to part with; Break forth into thankfulness. What an honour is it to a Parent to beget such a childe, that while he lives encreaseth the joy of the glorified Angels*; and when he dies, encreaseth the number of glorified Saints:

5. If God hath taken away one of your children, he hath left you more, he might have stripped you of all. He took away all *Jobs* comforts, his *estate*, his *children*; and indeed his wife was left, but as a crosse. Satan made a bow of this rib (as *Chrysostom* speaks) and shot a temptation by her at *Job*, thinking to have shot him to the heart;

Curse

Curse God and die: but *Job* had upon him the breast-plate of *Integrity*; and though his children were taken away, yet not his graces; still he is content, still he bleisseth God. O think how many mercies you still enjoy; yet our base hearts are more discontented at one losse, than thankful for an hundred mercies.

God hath plucked one bunch of grapes from you, but how many precious Clusters are left behind?

Object. But it was my only childe, the staffe of my age, the seed of my comfort, and the only blossome, out of which the honour of an ancient family did grow. *Object.*

Ans. 1. God hath promised you (if you belong to him) a name, *better than of sons and daughters*; Is he dead that should have been the monument to have kept up the name of a Family? God hath given you a *new name*, he hath written your name in the book of Life; behold, your spiritual Heraldry; here is a name that cannot be cut off. *Ans.* 1.

2. Hath God taken away thy *only childe*? he hath given thee his *only Sonne*: this is a happy exchange. What needs he complaine of losses that hath Christ: he is his Fathers *brightnesse*, his *riches*, his *delight*. Is there enough in Christ to delight the heart of God? and is there not enough in him to ravish us with holy delight? He is *wisdom* to teach us, *righteousnesse* to acquit us, *sanctification* to adorn us; he is *King*, that *Royal* and Princely gift; he is *the bread of Angels*, the joy and triumph of Saints, he is *all in all*; why then art thou discontented? though thy childe be lost, yet thou hast him for whom all things are losse. ** Heb. 1. 3. * Col. 2. 9. * Psal. 42. 1. * Christum pante angelorum. Bern. * Col. 3. 10.*

7. And lastly, let us blush to think that nature should seeme to out-strip grace. *Pulvillus* an Heathen, when he was about to consecrate a Temple to *Jupiter*, and newes was brought to him of the death of his sonne, would not *7. Reply. Pet. Mart.*

desist from his enterprize, but with much composure of minde gave order for decent burial.

S E C T. II.

*The second Apology answered.*2. *Apology.*

2. Apology that discontent makes, is, I have a great part of my estate strangely melted away, and trading begins to fail.

God is pleased sometimes to bring his children very low, and cut them short in their estate; it fares with them as with that widow who had nothing in her house save a *pot of oyle**, but be content.

* 2 King. 4. 1.

1. *Reply.*

1. God hath taken away your *Estate*, but not your *Portion*. This is a sacred Paradox. Honour and estate are no part of a Christians Joynture, they are rather *accessaries* than *essentials*; and are extrinsecal and forraigne; therefore the losse of these cannot denominate a man miserable; still the portion remains; *The Lord is my portion, saith my soul**. Suppose one were worth a million of money, and he should chance to lose a pin off his sleeve, this is no part of his estate, nor can we say he is undone: the losse of sublunary comforts is not so much to a Christians portion, as the losse of a pin is to a million. *These things shall be added to you**; *Adjicientur*, they shall be cast in as overplus: when a man buyes a piece of cloth, he hath an inch or two given in to the measure; now though he lose his inch of cloth, yet he is not undone: for still the whole piece remains: our outward estate is not so much in regard of the *portion*, as an inch of cloth is to the whole piece; why then should a Christian be discontented when the title to his spiritual treasure remains? a thief may take away all my money that I have about me, but not my land;

* Lam. 3. 24.

* Mat. 6. 32.

still a Christian hath a title to the *land of promise*. Mary hath chosen the better part, *which shall not be taken from her*.

2. Perhaps if thy estate had not been lost, thy soul had been lost *; outward comforts do often quench inward heat. God cannot bestow a jewel upon us, but we fall so in love with it, that we forget him that gave it; what pity is it that we should commit Idolatry with the creature! God is forc'd sometimes to draine away an estate, the plate and jewels are often cast over-board to save the passenger. Many a man may curse the time that ever he had such an estate, it hath been an *enchantment* to draw away his heart from God. Some there are that *will be rich* * and they fall into a *snare* *. Art thou troubled that God hath prevented a snare? Riches are *Thornes* *: art thou angry that God hath pull'd away a thorne from thee? Riches are compar'd to *thick clay* *: Perhaps thy affections, which are *the feet of the soul*, might have stuck so fast in this golden clay, that they could not have ascended up to heaven; *be content*; if God damme up our outward comforts, it is that the stream of our love may run faster another way.

3. If your estate be small, yet God can blesse a little. 'Tis not how much *money* we have, but how much *blessing*. He that often curseth the bags of gold *, can blesse the *meale in the barrel*, and the *oyle in the cruse*. What if thou hast not the full flesh-pots? yet thou hast a promise, *I will blesse her provision* *, and then a little goes a great way; be content, thou hast the dew of a blessing distill'd: a *dinner of green herbs*, where love is, is sweet; I may adde, where the love of God is: another may have more estate than you, but more care; more riches, lesse rest: more renewes, but withal more occasions of expence: he hath a greater inheritance, yet perhaps God doth not give

D.d 3

2. Reply.
Pecuniam perdidisti, fortassis illam te perderet manus.

* 1 Tim. 6. 9. Aliud est esse divitem, aliud velle fieri divitem: hic cupiditas accusatur, non aurum. Bede.

* Mat. 13. 7. Spina suffocantes & pungentes.

* Hab. 2. 6.

3. Reply.

* Ex mule quasi tibi vix gaudet scitius habes.

* Psal. 132. 15.

Ecc1. 6. 2.

As πτωχὸς καὶ πλούσιος
 ὁ υἱ τοῦ αὐτοῦ ὁμοῦ ἵ
 ἀγαπᾷται κα-
 κῶς. Menand.

* *Lucrum in ar-
 ce, damnium in
 conscientia.*
 Aug. in Serm.
 Innocent.

4. Reply.

* *Felix mutatio
 ubi Deum pro
 mundo accipi-
 mus, pro terra
 celum.*

him power to eat thereof *, he hath the dominion of his estate, not the use; he holds more, but enjoyes lesse: in a word, thou hast lesse gold than he, perhaps lesse guilt *

4. You did never so thrive in your spiritual trade; your heart was never so low as since your condition was low; you were never so poor in spirit, never so rich in faith. You did never runne the wayes of Gods Commandments so fast as since some of your golden weights were taken off. You never had such trading for heaven all your life*; this is *uberrimus questus*. You did never make such adventures upon the promise as since you left off your Sea-adventures. This is the best kind of merchandize; O Christian, thou never hadst such incomes of the Spirit, such spring-tydes of joy; and what though weak in estate, if strong in assurance, be content, what you have lost one way, you have gain'd another.

5. Reply.

5. Be your losses what they will in this kinde, remember in every losse there is *your* a suffering, but in every discontent there is a *sinne*, and one sin is worse than a thousand sufferings. What? because some of my *revelations* are gone, shall I pawre ith some of my *righteousness*? shall my faith and patience go too? because I do not possesse an estate, shall I not therefore possesse my own spirit? O learn to be content!

SECT. III.

The third Apology answered.

3- Apology.

The third Apology is, It is sad with me in my relations; where I should find most comfort, there I have most grief. This Apology Objection brancheth it self into two particulars, whereto I shall give a distinct Reply.

1. My

1. My child goes on in rebellion; I fear I have brought forth a child for the Devil. It is indeed sad to think that hell should be paved with the skulls of any of our children: and certainly the *pangs of grief* which the mother hath in this kinde are worse than *her pangs of travel*; but though you ought to be humbled, yet not discontented? for consider

1. Branch.

Reply.

1. You may pick something out of your childes undutifulnesse; the childes sinne is sometimes the Parents Sermon: *quod dolet, docet*: the undutifulnesse of children to us may be a *memento* to put us in minde of our undutifulnesse once to God. Time was when we were rebellious children; how long did our hearts stand out as garrisons against God? how long did he parly with us, and beseech us, ere we would yield? he walked in the tenderesse of his heart towards us, but we walked in the forwardnesse of our hearts towards him; and since grace hath been planted in our souls, how much of the wilde Olive is still in us? how many motions of the Spirit do we daily resist? how many unkindnessees and affronts have we put upon Christ? Let this open a spring of repentance; look upon your childes rebellion, and mourn for your own rebellion.

1. Reply.

2. Though to see him undutiful is your grief, yet not alwayes your sinne. Hath a Parent given the childe, not only the milk of the breast, but the *sincere milk of the Word*? Hast thou seasoned his tender years with Religious education? thou canst do no more; Parents can only work knowledge, God must work grace; they can only lay the wood together, it is God must make it burn; a Parent can only be a guide to shew his child the way to heaven; the Spirit of God must be a load-stone to draw his heart into that way. *Am I in Gods stead* (saith Jacob) *who hath with-beld the fruit of the womb*? can I give children?

2. Reply.

* 1 Pet 1.1.

* Gen. 30.2.

children? So, is a Parent in Gods stead to give grace? Who can help it; if a child having the light of conscience, Scripture, education, these three Torches in his hand, yet runs wilfully into the deep ponds of sinne? Weep for thy child, pray for him, but do not sin for him, by discontent.

3. Reply.

3. Say not, you have brought forth a childe for the Devil; God can reduce him; He hath promised to *turn the heart of the children to their Parents* *; When thy childe is going full-saile to the Devil, God can blow with a contrary wind of his Spirit, and alter his course. When Paul was breathing out persecution against the Saints, and was sailing hell-ward, God turns him another way; before he was going to *Damascus*, God sends him to *Ananias*; before a Persecutor, now a Preacher. Though our children are for the present fallen into the *Devils pound*, God can turne them from the power of Satan *, and bring them in at the *twelfth* houre: *Monica* was weeping for her son *Augustine*: at last God gave him in upon prayer, and he became a famous instrument in the Church of God.

* Mal. 4. 6.

* Isa. 35. 6.

* Acts 26. 18.

2. Branch

2. The second branch of the objection is; But, my husband takes ill courses; where I looked for honey, behold a sting.

Ans^r. 'Tis sad to have the living and the dead tied together; yet, let not your heart fret with discontent; mourn for his sin, but do not murmur. For,

1. Reply.

1. God hath placed you in your relation, and you cannot be discontented, but you quarrel with God. What? for every crosse that befalls us, shall we call the infinite wisdom of God in question? O the blasphemy of our hearts!

2. Reply.

2. God can make you a gainer by your husbands sinne; perhaps you had never been so good, if he had not been

so

so bad. The fire burnes hottest in the coldest climate: God often by a divine *Antiperistasis* turns the finnes of others to our good *, and makes our *maladies* our *medicines*. The more profane the husband is, oft the more holy the wife growes; the more earthly he is, the more heavenly she growes; God makes sometimes the husbands sin a spur to the wives grace. His exorbitances are *quasi flabellum*, as a paire of bellows to blow up the flame of her zeal and devotion the more.

* Etiam peccatum ipsum in bonum convertit Aug. in Rom 8.

Is it not thus? doth not thy husbands wickednesse send thee to prayer? Thou perhaps hadst never prayed so much, if he had not sinn'd so much: his deadnesse quickens thee the more; the stone of his heart is an hammer to break thy heart. The Apostle saith, *The unbelieving wife is sanctified by the believing husband* *; but in this sense, the believing wife is sanctified by the unbelieving husband, she growes better; his sin is a whetstone to her grace, and a *medicine* for her security.

* 1 Cor. 7. 14.

SECT. IV.

The fourth Apology answered.

The next Apology that discontent makes, is; But my friends have dealt very unkindly with me, and proved false.

4. Apology.

Ans. 'Tis sad when a friend proves like a *Brooke in Summer* *; The Traveller being parched with heat, comes to the brooke, hoping to refresh himself; but the brook is dryed up: yet be content.

* Job 6. 15.

1. Thou art not alone, others of the Saints have been betrayed by friends; and when they have leaned upon them, they have been as a *foot out of joynt*. This was true in the Type, *David* *; *It was not an enemy reproached me, but it was thou, a man, my equal, my guide and my*

1. Reply.

* Plal. 55. 12, 13

E e

acquaintance;

acquaintance; we took sweet counsel together; and in the Antitype Christ, he was betrayed by a friend; and why should we think it strange to have the same measure dealt out to us as Jesus Christ had? *The servant is not above his Master.*

2. *Reply.* A Christian may often read his sin in his punishment; Hath not he dealt treacherously with God? how oft hath he grieved the Comforter, broken his vows? and through unbelief sided with Satan against God? How oft hath he abused love? taking the Jewels of Gods mercies, and making a golden calse of them, serving his own lusts? how oft hath he made the free-grace of God; which should have been a bolt to keep out sin, rather a key to open the doore to it? these wounds hath the Lord received *in the house of his friend**. Look upon the unkindnesse of thy friend, and mourn for thy own unkindnesse against God; shall a Christian condemn that in another, which he hath been too guilty of himself?

* Zach. 13. 6.

3. *Reply.* Hath thy friend proved treacherous? perhaps you did repose too much confidence in him. If you lay more weight upon an house than the pillars will bear, it must needs break. God saith, *Trust ye not in a friend**; perhaps you did put more trust in him, than you did dare to put in God. Friends are as *Venice-glasses*; we may use them; but if we lean too hard upon them, they will break: Behold matter of humility, but not of fullnesse and discontent.

* Micah 7. 5.

4. *Reply.*
Prov. 18. 14.

4. You have a friend in heaven will never faile you; *There is a friend* (saith Solomon) *that sticketh closer than a brother.* Such a friend is God; he is very studious and inquisitive in our behalf; he hath a debating with himself, a consulting and projecting how he may do us good; he is the *best friend*, which may give contentment in the midst of all discourtesies of friends.

Con-

Consider, 1. He is a *loving friend*. God is love*, ^{1 John 4. 16.} hence he is said sometimes to engrave us on the *Palme of his hands*, Isa. 49. 16. that we may be never out of his eye, and to carry us *in his bosome*, Isa. 40. 11. near to his heart. There is no stop or stint in his love; but as the River *Nilus*, it overflows all the banks: his love is as far *beyond* our thoughts, as it is *above* our deserts. O the infinite love of God, in giving the Son of his love to be made *flesh**, which was more than if all the Angels had been made *wormes*! God in giving Christ to us, gave his very heart to us; here is love pen'd out in all its glory, and engraven as with the *point of a Diamond*. All other love is hatred in comparison of the love of our friend.

2. He is a *careful friend*; *He careth for you**. ^{* 1 Pet. 5. 7.}

1. He minds and transacts our business as his own, he accounts his peoples interests and concernments as his interest.

2. He provides for us, Grace to enrich us, Glory to ennoble us; It was *Dauids* complaint, *Naman cared for my soul**; a Christian hath a friend that cares for him. ^{* Psal. 141. 4.}

3. He is a *Prudent friend**. A friend may sometimes erre through ignorance or mistake, and give his friend poyson instead of sugar; but *God is wise in heart**. He ^{* Dan. 2. 20.} is skilful as well as faithful; he knows what our disease is, and what Physick is most proper to apply; he knows what will do us good, and what wind will be best to carry us to heaven.

4. He is a *Faithful friend**; and he is faithful, 1. In his promises; *In hope of eternal life, which God that cannot lye hath promised**. Gods people are *children that will not lye**; but God is a God that cannot lye; he will not deceive the faith of his people; nay, he cannot: he is called ^{* Deut. 7. 9, 10.} *αληθεια*, the truth; he can as well cease to be God, as

cease to be true. The Lord may sometimes *change* his promise, (as when he converts a temporal promise into a spiritual;) but he can never *break* his promise.

5. He is a *Compassionate Friend*. Hence in Scripture we read of *the yearnings of his bowels**, Gods friendship is nothing else but compassion; for there is naturally no *affection* in us to desire his friendship, nor no *goodness* in us to deserve it; the load-stone is in himself. When we were full of *blood*, he was full of *bowels*; When we were enemies, he sent an Embassy of peace; When our hearts were turned back from God, his heart was turned towards us. O the tenderness and sympathy of our friend in heaven! We our selves have some relentings of heart to those which are in misery; but it is God who begets all the mercies and bowels that are in us, therefore he is call'd *the Father of mercies**.

* 2 Cor. 1. 3.

* Lam. 3. 22.

* *Dum fueris
felix, multos
numeras ami-
cos. Nubila si
fuerint tempe-
stas erit.*

* 1 King. 1. 7.

* *ei's τὸ τέλος ἕως
τῆς τέτης.*

John 13. 1.

6. He is a *constant friend*. *His compassions fail not**. Friends do often in adversity drop off as leaves in Autumn*. *Amici circa sartaginem*, as Plutarch saith; these are rather flatterers than friends. *Joab* was for a time faithful to King *David's* house, he went not after *Absoloms* Treason, but within a while proved false to the Crown, and went after the treason of *Adonijah**; God is a friend for ever. *Having loved his own, he loved them to the end**. What though I am despised: yet God loves me: What though my friends cast me off: yet God loves me: he loves us *τὸ τέλος*, to the end, and there is no end of that love.

¶ This methinks, in case of discourtesies, and unkindnesses, is enough to charm down discontent.

SECT. V.

The fifth Apology answered.

The

The next Apology is, I am under great reproaches *,
Let not this discontent, For,

1. It is a signe there is some good in thee; *Quid mali fecit* saith *Socrates*; what evil have I done, that this bad man commends me? The applause of the wicked usually denotes some evil, and their censure imports some good *, *David* wept and fasted, and that was turned to his reproach *, as we must passe to heaven through the pikes of suffering, so through the clouds of reproach.

2. If your reproach be for God, as *David* was, For thy sake I have borne reproach *, then it is rather matter of triumph than dejection: Christ doth not say, when you are reproached, be discontented; but *Rejoyce* *. Wear your Reproach as a Diadem of honour, for now a Spirit of glory rests upon you *. Put your reproaches into the Inventory of your riches; so did *Moses* *. It should be a Christians ambition to wear his Saviours Livery, though it be sprinkled with blood, and sullied with disgrace.

3. God will do us good by reproach *, as *David* said of *Shimei* his cursing, It may be the Lord will requite good for his cursing this day *, this puts us upon searching out sin. A child of God labours to read his sin in every stone of reproach that is cast at him; besides, now we have an opportunity to exercise patience and humility *.

4. Jesus Christ was content to be reproached for us; He despised the shame of the Cross *. It may amaze us to think, that he who was God could endure to be spit upon, to be crowned with thornes, in a kind of jeere; and when he was ready to bow his head upon the Crosse, to have the Jewes in scorne wag their heads, and say, He saved others, himself he cannot save. The shame of the Crosse was as much as the blood of the Crosse; His Name was crucified before his Body. The sharp arrows of Reproach that the world did shoot at Christ, went deeper into his heatt than

5. Apology.
* *Detiores sunt qui famam corrumpunt quam qui pradia diripiunt.* GREG.

1. Reply.
* *Plat.* 3. 8. 20.
* *Plal.* 69. 10.

2. Reply.
* *Plal.* 69. 7.
* *Math.* 5. 12.

* 1 *Pet.* 4. 14.
* *Heb.* 11. 26.

3. Reply.
* *Boni per contumelias meliores existunt.* GREG. in *Hom.*
* 2 *Sam.* 16. 12.
* *Detractione patientia nostra probatur.* AUG.

1. 3. contra *Petib.*
4. Reply.
* *Heb.* 11. 23.

the spear, His sufferings was so ignominious, that as if the Sunne did blush to behold, it withdrew its bright beams, and masqued it self with a cloud; (and well it might, when the Sunne of righteousness was in an eclipse,) all this contumely and reproach did the God of glory *endure*, or rather *despise* for us. O then, let us be content to have our names eclipsed for Christ; let not reproach lie at our heart, but let us binde it as a crown about our head. Alas what is reproach? this is but *small shot*; how will men stand in the mouth of the Canon? those who are discontented at a reproach, will be offended at a fagot.

5. Reply.

* Phil. 3. 9.

5. Is not many a man contented to suffer reproach for maintaining his lust? Some *glory in that which is their shame* *; and shall we be ashamed of that which is our glory? be not troubled at these petty things; he whose heart is once divinely touched with the load-stone of Gods Spirit, doth account it his honour to be dishonoured for Christ *; and doth as much despise the worlds censure, as he doth their praise.

* Acts. 15. 4.

6. Reply.

6. We live in an age, wherein men dare reproach God himself. The *Divinity* of the Son of God is blasphemously reproached by the *Socinian*; The blessed *Bible* is reproached by the *Antiscripturist*, as if it were but a *legend of lyes*, and every mans faith a fable; The *Justice* of God is called to the barre of reason by the *Arminian*; The *Wisdom* of God in his providential actings, is taxed by the *Atheist*; The *Ordinances* of God are decryed by the *Familist*, as being too heavy a burden for a *free-borne* conscience; and too low and carnal for a sublime Seraphick spirit; The *ways* of God which have the Majesty of holiness shining in them, are calumniated by the *Profane*: The mouths of men are open against God, as if he were an *hard Master*, and the path of Religion too strict and severe: If men cannot give God a good word, shall we be discontented or troubled?

troubled that they speak hardly of us ? such as labour to bury the glory of Religion, shall we wonder that their throats are *open sepulchres* * to bury our good name ? Oh *Rom. 3. 31. let us be contented while we are in Gods scouring house, to have our names sullied a little; the blacker we seem to be here, the brighter shall we shine when God hath set us upon the celestial shelf.

S E C T. VI.

The sixth Apology answered.

The sixth Apology that Discontent makes, is disrespectful in the world. I have not that esteem from men as is futable to my quality and graces. And doth this trouble? Consider, 6. Apology.

1. The world is an unequal Judge; as it is full of *change*, so of *partiality*. The world gives her *Respects* as she doth her *places of preferment*; more by favour often, than desert. Hast thou the ground of real worth in thee ? that is best Worth that is in him that *bath* it; Honour is in him that *gives* it *: better deserve respect, and not have it, than have it, and not deserve it. 1. Reply. *Honor est in honorantse.

2. Hast thou grace ? God respects thee, and his judgment is best worth prizing. A believer is a person of honour, being *borne of God*. Since thou was *precious* in mine eyes, *thou hast been honourable, and I have loved thee* *. Let the world think what they will of you; perhaps in their eyes you are a *cast away*; in Gods eyes a *Dove* *, a *Spouse* *, a *Jewel* *: others account you the drags and off-scouring of the world *, but God will give *whole Kingdoms for your ransom* *. Let this content; no matter with what oblique eyes I am looked upon in the world, if I am *rectus in curia*, God thinks well of me. 'Tis better that God approve, than man applaud. The world may put us in their Rubrick, 2. Reply. *Cant. 2. 14. *Cant. 5. 16. *Mal. 3. 17. *1 Cor. 4. 14. *16. 43 5.

Rubrick, and God put us in his black-book. What is a man the better that his fellow-prisoners commend him, if his Judge condemne him? Oh labour to keep in with God, prize his love: let my fellow-subjects frown, I am contented, being a favorite of the King of heaven.

3. *Reply.*

3. If we are the children of God, we must look for disrespect; a believer is *in* the world, but not *of* the world: we are here in a pilgrim condition, out of our own Countrey, therefore must not look for the respects and acclamations of the world; it is sufficient that we shall have honour in our own Countrey*; 'Tis dangerous to be the worlds favorite.

4. *Reply.*

4. Discontent arising from disrespect, favours too much of pride; an humble Christian hath a lower opinion of himself than others can have of him. He that is taken up about the thoughts of his sinnes, and how he hath provoked God, he cries out as *Agur*, *I am more brutish than any man**; and therefore is contented, though he be set *among the Dogs of the flock*. Though he be low in the thoughts of others, yet he is thankful that he is not laid *in the lowest hell*†. A proud man sets an high value upon himself; and is angry with others, because they will not come up to his price. Take heed of pride; O had others a window to look into thy brest (as *Crates* once expressed it), or did thy heart stand where thy face doth, thou would'st wonder to have so much respect.

*Prov. 30. 2.

*Job 30. 1.

*Ps. 136. 13.

SECT. VII.

The seventh Apology answered.

7. *Apology*

*Scala aurea d.

scilicet sed cir-

cums p. 2. 1. 13.

The next Apology is, I meet with very great sufferings†. Consider

1. Your sufferings are not so great as your sinnes; Put these two in the balance, and see which weighs heaviest; where

where sinne lies heavie, sufferings lie light. A carnal spirit makes more of his sufferings, and lesse of his sinnes; he looks upon one at the great end of the Perspective, but upon the other at the little end of the Perspective. The carnal heart cries out, Take away the *Frogs*; but a gracious heart cries, Take away the *iniquity* *. The one saith, Never any one suffered as I have done: but the other saith, Never any one sinned as I have done *.

* 2 Sam. 14. 10.

* Micah 7. 9.

2. *Reph.*

2. Art thou under sufferings? thou hast an opportunity to shew the valour and constancie of thy mind; some of Gods Saints would have accounted it a great favour to have been honoured with martyrdome. One said, I am in prison *till* I am in prison; thou countest that a trouble, which others would have worn as an ensigne of their glory.

3. *Reph.*

3. Even those who have gone only upon moral principles, have shewn much constancie and contentment in their sufferings. *Curtius* being bravely mounted, and in armour, threw himself into a great gulf, that the City of *Rome* might according to the Oracle, be delivered from the Pestilence; and we having a Divine Oracle, *that they who kill the body cannot hurt the soul*, shall we not with much constancie and patience devote our selves to injuries for Religion, and rather suffer for the truth, than the truth suffer for us? The *Decii* among the Romans vowed themselves to death, that their legions and souldiers might be crowned with the honour of the victory. O what should we be content to suffer to make the truth victorious! *Regulus* * having sworn that he would return to *Carthage* * Pet. Mart. (though he knew there was a furnace heating for him there) yet not daring to intringe his oath, he did adventure to go; we then who are Christians, having made a vow to Christ in Baptism, and so oft renewed it in the blessed Sacrament, should with much contentation rather choose to suffer, than violatè our sacred oath. Thus the blessed

F f

Martyrs,

Martyrs, with what courage and chearfulnesse did they yield up their souls to God? and when the fire was set to their bodies, yet their spirits were not at all fired with passion or discontent. Though others hurt the *body*, let them not the *minde* through discontent; shew by your heroick courage that you are above those troubles which you cannot be without.

S E C T. VIII.

The eighth Apology answered.

3. *Apology.* The next Apology is, The prosperity of the wicked. *Ans^r.* I confesse 'tis so often, that the evil enjoy all the good, and the good endure all the evil. *David*, though a good man, stumbled at this, and had like to have fallen; well, be contented, for remember,

* Psal. 73. 2.

2. *Reply.*

1. These are not the only things, nor the best things; they are mercies without the pale; these are but acorns with which God feeds swine; you who are believers, have more choice fruit, the *Olive*, the *Pomegranate*, the fruit which grows on the *true Vine* Jesus Christ; others have the fat of the earth, you have the dew of heaven; they have a South-land, you have those springs of living water which are clarified with Christs blood, and indulecorated with his love.

2. *Reply.*

2. To see the wicked flourish is matter rather of pity than envie. 'Tis all the heaven they must have. *Wo to you rich men, for you have received your consolation* *. Hence it was that *David* made it his solemn prayer, *Deliver me from the wicked, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure*, Psal. 17. 14. The words (methinks) are *Dauids Letany*, From men of the world which have their portion in this life, good Lord deliver me. When the wicked have eaten of their dainty dishes, there comes

* Luk. 6. 24.

Psal. 17. 14.

in

in a sad reckoning which will spoile all. The world is first *musical*, and then *tragical*: if you would have a man fry and blaze in hell, let him have enough of the *fat of the earth*. O remember, for every sand of mercie that runs out to the wicked, God puts a drop of wrath into his vial. Therefore as that souldier said to his fellow, Do you envie me my grapes? they cost me dear, I must die for them. So I say, Do you envie the wicked? alas, their prosperity is like *Hamans banquet* before execution. If a man were to be hanged, would one envie to see him walk to the gallows through pleasant fields and fine galleries, or to see him go up the ladder in cloth of gold? The wicked may flourish in their bravery a while; but, *when they flourish as the grasse, it is that they shall be destroyed for ever*. This proud grasse shall be mowen down. What-^{*Psal 92.7.} ever a sinner enjoys, he hath a curse with it*; and shall^{*Mal. 2.2.} we envie? What if poisoned bread be given to dogs? The long furrows in the backs of the godly have a *seed of blessing* in them; when the table of the wicked becomes a snare, and their honour their halter.

S E C T. IX.

The ninth Apology answered.

9. The next Apology that discontent makes for it self, is *the evils of the times*. The times are full of Heresie and impiety, and this is that which troubles me. This Apology consists of two branches, to which I shall answer in *specie*; and 9. Apology.

1. The times are full of Heresie. This is indeed sad, when the Devil cannot by violence destroy the Church, he endeavours to poison it; when he cannot with *Samsons Fox-tailes* set the corne on fire, then he sowes tares; as he labours to destroy the peace of the Church by *Division*,^{1. Branch} The heresie of the times.

sion, so the truth of it by *Error*; we may cry out with *Seneca*, *Verè vivimus in temporum facibus*, we live in times wherein there is a sluice open to all novel opinions, and every mans *opinion* is his *Bible*. Well, this may make us mourn, but let us not murmur through discontent: Consider,

1. Reply.

1. *Error* makes a discovery of men.

I.

1. *Bad men*; *Error* discovers such as are tainted and corrupt. When the Leprosie brake forth in the forehead, then was the *Leper* discovered. *Error* is a spiritual Bastard; the Devil the father, and pride the mother; you never knew any erroneous man, but he was a proud man: now, it is good that such men should be laid open, to the intent, first, that Gods righteous judgements upon them may be adored*; Secondly, that others who are free, be not infected. If a man hath the Plague, it is well it breaks forth; for my part, I would avoid an Heretick as I would avoid the Devil, for he is sent on his errand. I appeale to you, if there were a Tavern in this City, where under a pretence of selling wine, many hogsheds of poison were to be sold, were it not well that others should know of it that they might not buy? it is good that those who have poisoned opinions should be known, that the people of God may not come near either the sent, or taste of that poison.

* 2 Thes. 2. 12.

2.

2. *Error* is a *Touch-stone* to discover good men; it tries the gold, *There must be Heresies, that they which are approved, may be made manifest*†. Thus our love to Christ and zeale for truth doth appear. God shews who are the living fish, viz. such as swim against the stream; who are the sound sheep, viz. such as feed in the green pastures of the Ordinances; who are the Doves, viz. such as live in the best aire, where the Spirit breaths; God sets a garland of honour upon these, *These are they which came out of*

* 1 Cor. 11. 14.

of

of great tribulation[†]. So these are they that have opposed the Errors of the times; these are they that have preserved the virginity of their conscience; who have kept their judgement sound, and their heart soft. God will have a Trophy of honour set upon some of his Saints; they shall be renowned for their sincerity; being like the Cypresse, *quæ viriditatem in hyeme non amittit*[†], which^{*} Ambrose. keeps its greenesse and freshnesse in the winter-season.

2. Be not sinfully discontented; for God can make the errors of the Church advantageous to truth. Thus the truths of God have come to be more beaten out and confirmed; as it is in *Law*, one man laying a false title to a piece of land, the true title hath by this means been the more searched into and ratified; some had never so studied to defend the truth by *Scripture*, if others had not endeavoured to over-throw it by *Sophistry*; all the mists and fogs of Errour that have risen out of the bottomlesse pit; have made the glorious Sun of truth to shine so much the brighter. Had not *Arius* and *Sabellius* broached their damnable Errours, the truth of those questions about the blessed *Trinity* had never been so discussed and defended by *Athanasius*, *Augustine*, and others; had not the Devil brought in so much of his princely darknesse, the Champions for Truth had never runne so fast to Scripture to light their Lamps. So that God who hath a *wheele within a wheele*, over-rules these things wisely, and turns them to the best. Truth is an heavenly plant that settles by shaking.

3. God raiseth the price of his truth the more; the very shreds and filings of truth are venerable. When there is much counterfeit metal abroad, we prize the true Gold the more: the pure wine of truth is never more precious, than when unsound doctrines are broached and vented.

4. Er-

3. Reply.
Etiamamenta
auri pretiosa.

4. Reply.

4. Error makes us more thankful to God for the jewel of truth. When you see another infected with the Plague, how thankful are you that God hath freed you from the infection? when we see others have the *Leprosie in the head*, how thankful are we to God that he hath not given us over to believe a lye, and so be damned? It is a good use that may be made even of the Errour of the times, when it makes us more humble and thankful, adoring the free-grace of God who hath kept us from drinking of that deadly poison.

2. Branch of the apology. The impiety of the times.

* Plal. 55. 6.

* Plal. 119. 58.

* Gal. 3. 12.

* 1 Pet. 2. 7.

2. The second branch of the Apology that discontent makes, is the *impiety of the times*. I live and converse among the profane, *O that I had wings like a Dove, that I might fly away and be at rest* *! Answ. It is indeed sad to be mixed with the wicked. David beheld the transgressors, and was grieved *; and Lot, (who was a bright Starre in a dark night) was vexed; or as the word in the Original may beare, *wearied out* *, *and I was afflicted in a very sore*, with the unclean conversation of the wicked *; he made the finnes of Sodom spears to pierce his own soul; we ought (if there be any spark of divine love in us) to be very sensible of the finnes of others, and to have our hearts bleed for them; yet let us not break forth in murmuring or discontent, knowing that God in his providence hath permitted it, and surely not without some reasons; For,

1. Reply.

1. The Lord makes the wicked an hedge to defend the godly; the wise God often makes those who are *wicked and peaceable*, a means to safeguard his people from those who are *wicked and cruel*. The King of Babylon kept *Jeremy*, and gave special order for his looking to, that he did want nothing *. God sometimes makes *brazen sinners* to be *brazen walls* to defend his people.

* Jer. 39. 11. 12.

2. Reply.

2. God doth interline and mingle the wicked with the godly,

godly, that the godly may be a means to save the wicked; such is the *beauty of holiness*, that it hath a magnetic force in it to allure and draw even the wicked. Sometimes God makes a believing husband a means to convert an unbelieving wife, and *à contrà*. *What knowest thou O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?* * 1 Cor. 7. 16. The godly living among the wicked, by their prudent advice and pious example have won them to the embracing of Religion; if there were not some godly among the wicked, how in a probable way, without a miracle, can we imagine that the wicked should be converted? Those who are now shining Saints in heaven, sometimes served *divers lusts* *. Paul once a persecutor; *Augustine* once a Manichee; *Luther* once a Monk; but by the severe and holy carriage of the godly, were converted to the faith. * Tit. 3. 3.

SECT. X.

The tenth Apology answered.

The next Apology that Discontent makes, is lowness of parts and gifts. 10 Apology.

I cannot, saith the Christian, discourse with that fluency; nor pray with that elegancy as others.

Ans. 1. *Grace is beyond gifts*; Thou comparest thy grace with anothers gifts, there is a vast difference; Grace without gifts is infinitely better than gifts without grace; in Religion, the *vitals* are best; Gifts are a more extrinsecal and common work of the Spirit, which is incident to Reprobates; grace is a more distinguishing work, and is a jewel hung only upon the Elect. Hast thou the seed of God, the *holy anointing*? be content. 1. Reply.

I. Thou sayest, thou canst not discourse with that fluency as others. *Ans.*

* Luk. 8. 47.

Answ. Experiments in Religion are beyond notions, and *impressions* beyond expressions. *Fudas* (no doubt) could make a learned discourse of Christ, but welfare the woman in the Gospel, that felt vertue coming out of him *. A sanctified heart is better than a silver tongue. There is as much difference between gifts and grace, as between a Tulip painted on the wall, and one growing in the garden.

II. Thou sayest, thou canst not pray with that elegancy as others.

* Jam. 5. 16.
sinners every
where.

Answ. Prayer is a matter more of the *heart* than the *head*. In prayer it is not so much *fluency* prevails, as *fergency* *; nor is God so much taken with the elegancy of speech, as the efficacy of the Spirit. Humility is better than volubilitie; here the *mourner* is the *orator*; sighs and groans are the best Rhetorique.

2. Reply.

2. Be not discontented; For, God doth usually proportion a mans parts to the place where he calls him: Some are set in a higher sphere and function, their place requires more parts and abilities; but the most inferiour member is useful in its place, and shall have a power delegated for the discharge of its peculiar office.

SECT. XI.

The eleventh Apology answered.

11. Apology.

The next Apology is, *The troubles of the Church*. Alas, my disquiet and discontent is not so much for my self, as the publick. The Church of God suffers.

* Psal. 137.

Answ. I confesse it is sad, and we ought for this to *hang our harps upon the willows* *; he is a wooden leg in Christs body, that is not sensible of the state of the body. As a Christian must not be *proud flesh*, so neither *dead flesh*. When the Church of God suffers, he must sympathize;

Jeremy

Jeremy wept for the Virgin daughter of Sion. We must feel our brethrens hard cords through our soft beds; in Musick, if one string be touched, all the rest sound; when God strikes upon our brethren, our bowels must sound as an harp*; be sensible, but do not give way to discontent. *Isa. 16. 11.
For consider,

1. *God sits at the sterne of his Church**; Sometimes it is as a ship tossed upon the waves, *O thou afflicted and tossed**: but cannot God bring this ship to haven, though it meet with a storm upon the Sea? The ship in the Gospel was tossed, because *sinne* was in it; but it was not overwhelmed, because *Christ* was in it. Christ is in the Ship of his Church, fear not sinking; The Churches Anchor is cast in heaven. Do not we think God loves his Church, and takes as much care of it as we can? The names of the twelve Tribes were on *Aarons breast*, signifying how near to Gods heart his people are; They are his *portion**, and shall that be lost? His *glory**, and shall that be finally eclipsed? No certainly. God can deliver his Church, not only *from*, but *by* opposition; the Churches pangs shall help forward her deliverance.

2. *God hath alwayes propagated Religion by sufferings.* The foundation of the Church hath been laid *in blood**, and these sanguine showres have ever made it more fruitful. *Cain* put the knife to *Abels* throat, and ever since the Churches veins have bled; but she is like the *Vine*, which by bleeding growes; and like the *Palm-tree*, which may have this motto, *Percussa resurgit*; the more weight is laid upon it, the higher it riseth. The holinesse and patience of the Saints under their persecutions, hath much added both to the *growth* of Religion, and the *Crown*. *Basil*, and *Tertul.* observe of the Primitive Martyrs, that divers of the Heathens seeing their zeal and

1. Reply.

*Plal. 46. 5.

*Isa. 54. 12.

*Deut. 32. 9.

*Isa. 46. 13.

2. Reply.

*Sanguine fun-

dus est Ecclesiam

sanguine crevit.

Euseb.

constancy, turned Christians. Religion is that *Phoenix* which hath alwayes revived and flourished in the ashes of holy men. *Isaiah* sawen asunder; *Peter* crucified at *Jerusalem* with his head downwards*; *Cyprian* Bishop of *Carthage*, *Polycarp* of *Smyrna*, both martyr'd for Religion; yet evermore the Truth hath been sealed by blood, and gloriously disperſed; whereupon *Julian* did forbear to persecute, *non ex clementia, sed invidia*; not out of piety, but envy; because the Church grew so fast, and multiplied, as *Nazianzen* well observes.

S E C T. XII

The twelfth Apology answered.

12. Apology.

The twelfth Apology that Discontent makes for it self, is this: It is not my trouble that troubles me, but it is my *sins* that do disquiet and discontent.

Ans. Be sure it be so; do not prevaricate with God and thy own soul: in true mourning for sinne when the present suffering is removed, yet the sorrow is not removed; but suppose the Apology be real, and sinne is the ground of your discontent: Yet I answer, a mans disquiet about sinne, may be beyond its bounds in these three cases.

1. Reply.

I.

Dolor exanimans.

I. When it is *disheartning*, that is, when it sets up sin above mercy. If *Israel* had onely pored upon their sting, and not looked up to the *brazen Serpent*, they had never been healed. That sorrow for sin which drives us away from God, is not without sinne, for there is more *despaire* in it than *remorse*; The soul hath so many tears in its eyes, that it cannot see Christ. Sorrow as sorrow doth not save (that were to make a Christ of our teares,) but is useful as it is preparatory in the soul, making sinne *vile*, and Christ *precious*. Oh look up to the *brazen Serpent*,
the

the Lord Jesus; a sight of his blood will revive, the medicine of his merits is broader than our sore.

It is Satans policy, either to keep us from seeing our finnes; or if we will needs see them, that we may be *swallowed up of sorrow* *, either he would *stupifie* us, or * 2 Cor. 17. *affright* us; either keep the glasse of the Law from our eyes, or else *penfill* out our sins in such *Crimson* colours, that we may sink in the *quick-sands* of despair.

2. When sorrow is *indisposing*, it untunes the heart for prayer, meditation, holy conference; it cloisters up the soul. This is not *sorrow*, but rather *sullenness*, and doth render a man not so much *Penitential*, as *Cynical*. 2. Dolor impediens

3. When it is *out of season*; God bids us *rejoyce*, and we *hang our harps upon the willows*; he bids us *trust*, and we cast our selves down, and are brought even to the margin of despair. If Satan cannot keep us from mourning, he will be sure to put us upon it when it is least in season. 3. Dolor intempestivus.

When God calls us in a special manner to be thankful for mercy, and put on our white robes, then Satan will be putting us *into mourning*; and instead of a *garment of praise*, cloath us with a *spirit of heaviness*; so God loseth the acknowledgement of a mercy, and we the comfort.

If thy sorrow hath tuned and fitted thee for Christ, if it hath raised in thee high prizings of him, strong hungers after him, sweet delight in him; this is as much as God requires, and a Christian doth but sin to vex and torture himself further upon the wrack of his own discontent.

And thus I hope I have answered the most material Objections and Apologies which this sinne of Discontent doth make for it self. I see no reason why a Christian

stian should be discontented, unlesse for his Discontent. Let me in the next place propound something which may be both as a load-stone and a whet-stone to Contentation.

CHAP. XI.

Divine motives to Contentment.

AND so I proceed to the Arguments, or Motives that may quicken to Contentment.

SECT. I.

The first Argument to Contentation.

The first argument to Contentation.

I. Consider the excellency of it. Contentment is a flower that doth not grow in every garden; it teacheth a man how in the midst of want to abound. You would think it were excellent, if I could prescribe a receipt or antidote against poverty; but behold, here is that which is more excellent; for a man to want, and yet have enough, this alone contentment of spirit brings. Contentation is *πάρεσις*, a remedy against all our troubles, a *levamen* to all our burdens, it is the *cure of care*. Contentation, though it be not properly a *Grace*, it is rather a *disposition of minde*; yet in it there is *optimum temperamentum*, an happy temperature and mixture of all the graces: It is a most precious compound which is made up of *Faith, Patience, Meeknesse, Humility, &c.* which are the ingredients put into it. Now there are *in specie* these seven rare excellencies in Contentment.

1. Excellency of Contentation.

I. A contented Christian carries heaven about him; For

For what is Heaven but that sweet repose and full contentment that the soul shall have in God? in contentment there is the first fruits of heaven.

There are two things in a contented spirit, which makes it like heaven.

1. *God is there*; Something of God is to be seen in that heart. A discontented Christian is like a rough tempestuous sea; when the water is rough, you can see nothing there; but when it is smooth and serene, then you may behold your face in the water*: When the heart rageth through discontent, it is like a rough Sea; you can see nothing there, unlesse passion and murmuring: there is nothing of God, nothing of heaven in that heart; but by vertue of Contentment, 'tis like the Sea when it is smooth and calm; there is a *face shining there*; you may see something of Christ in that heart, a representation of all the graces.

I.

Ibi Deur.

*Prov. 27. 19.

2. *Rest is there*. O what a Sabbath is kept in a contented heart! What an heaven! A contented Christian is like *Noah* in the Ark; though the Ark were tossed with waves, *Noah* could sit and sing in the Ark. The soul that is gotten into the *Ark of Contentment*, sits quiet, and sailes above all the waves of trouble; he can sing in this spiritual Ark; The wheelles of the Chariot move, but the axle-tree stirs not; the circumference of the Heavens is carried about the earth, but the earth moves not out of its centre. When we meet with motion and change in the creatures round about us, a contented spirit is not stirred or moved out of its centre. The sailes of a mill move with the wind, but the mill it self stands still; An embleme of contentment: When our outward estate moves with the wind of providence, yet the heart is settled through holy Contentment; and when others are like quick-silver shaking and trembling through disquiet, the

2.

Ibi requies.

contented spirit can say as *David*, *O God, my heart is fixed, my heart is fixed*; what is this but a piece of heaven?

*Psal. 57. 7.

2. Excellency.

2. Whatever is defective in the creature, is made up in Contentment. A Christian may want the comforts that others have, the land and possessions; but God hath distilled into his heart that contentment which is far better; In this sense that is true of our Saviour, *He shall have in this life an hundred fold* *. Perhaps he that ventured all for Christ, never hath his house or land again; I, but God gives him a *contented spirit*; and this breeds such joy in the soul, as is infinitely sweeter than all his houses and lands which he left for Christ. It was sad with *David* in regard of his outward comforts; he being driven (as some think) from his Kingdom; yet in regard of that sweet contentment he found in God, he had more comfort than men use to have in time of *harvest and vintage* *. One man hath house and lands to live upon, another hath nothing, only a small trade; yet even that brings in a livelihood. A Christian may have little in the world, but he drives the trade of contentment; and so he knows as well how to want, as to abound. O the rare art and miracle of contentment! Wicked men are often disquieted in the enjoyment of all things; the contented Christian is well in the want of all things.

*Mat. 19. 29.

*Psal. 4. 7.

Quest.

Quest. But how comes a Christian to be contented in the deficiency of outward comforts?

Ans.

Ans. A Christian finds contentment distilled out of the breasts of the Promises. He is poor in *purse*, but rich in *Promise*. There is one promise brings much sweet contentment into the soul; *They that seek the Lord shall not want any good thing* *. If the thing we desire be good for us, we shall have it, if it be not good, then the not having it is good for us. The resting satisfied with this Promise gives contentment.

*Psal. 34. 10.

3. Contentment makes a man in tune to serve God; ^{3. Excellency} it oyles the wheelles of the soul, and makes it more agil and nimble; it composeth the heart, and now is fit for prayer, meditation, &c. How can he that is in a passion of grief, or discontent, *serve God without distraction* *? ^{1 Cor. 7. 35.} Contentment doth prepare and tune the heart. First, you prepare the Viol, and winde up the strings, ere you play a fit of musick. When a Christians heart is wound up to this heavenly frame of Contentment, then it is fit for duty. A discontented Christian is like *Saul* when the *evil spirit* came upon him. O what jarrings and discords doth he make in prayer! When an Army is put into a disorder, now it is not fit for battel: When the thoughts are scattered and distracted about the cares of this life, a man is not fit for devotion. Discontent takes the heart wholly off from God, and fixeth it upon the present trouble, so that a mans minde is not upon his *prayer*, but upon his *croffe*.

Discontent doth disjoynt the soul, and it is impossible now that a Christian should go so steadily, and chearfully in Gods service. O how lame is his devotion! The discontented person gives God but *halse* a duty, his Religion is nothing but *bodily exercise*, it wants a soul to animate it. *David* would not offer that to God which *cost him nothing* *; ^{* 1 Sam. 24. 24.} where there is too much worldly *care*, there is too little spiritual *cost* in a duty. The discontented person doth his duties *by halves*; he is just like *Ephraim*, a *cake not turned* *; he is a cake baked on one side; he gives God the *outside*, but not the spiritual part, his heart is not in duty; he is baked on one side, but the other side dough; and what profit is there of such raw, indigested services? He that gives God only the skin of worship, what can he expect more than the shell of comfort? Contentation brings the heart into frame; and then only do we give God.

God the flower and spirits of a duty, when the soul is composed; now a Christian doth *rem agere*, his heart is intense and serious. There are some duties which we cannot performe as we ought without Contentment; As,

1. *To rejoyce in God.* How can he rejoyce that is discontented? He is fitter for *Repining* than *Rejoycing*.

2. *To be thankful for mercy.* Can a discontented person be thankful? he can be *freiful*, not thankful.

*Ezra 9. 23.

3. *To justifie God in his proceedings* *. How can he do this who is discontented with his condition? He will sooner censure Gods wisdom, than clear his justice. Oh then how excellent is *Contentation*, which doth prepare, and as it were, string the heart for duty? Indeed Contentment doth not only make our duties lively and agil, but *acceptable*. 'Tis this that puts beauty and worth into them; for Contentment *settles* the soul; Now as it is with *milke*, when it is always stirring, you can make nothing of it, but let it settle awhile and then it turns to cream: When the heart is overmuch stirred with disquiet and discontent, you can make nothing of those duties: how thin, how flatten, and jejune are they? But when the heart is once settled by holy Contentment, now there is some worth in our duties, now they turn to cream.

4. Excellency.

4. Contentment is the spiritual *Arch*, or pillar of the soul; it fits a man to *burdens*; he whose heart is ready to sink under the least sinne, by vertue of this hath a spirit invincible under sufferings. A contented Christian is like the Camomile, the more it is trodden upon, the more it grows; as Physick works diseases out of the body, so doth contentment work trouble out of the heart. Thus it argues; If I am under reproach, God can vindicate me; If I am in want, God can relieve me. *Ye shall not see wind, nor raine; yet the valley shall be filled with water* *. Thus holy Contentment keeps the heart from fainting

*2 King. 3. 17.

fainting; in the *Autumne* when the fruit and leaves are blown off, still there is sap in the root: When there is an *Autumne* upon our eternal felicity, the leaves of our estate drop off, still there is the sap of Contentment in the heart, and a Christian hath life inwardly, when his outward comforts do not blossome. The contented heart is never out of heart. Contentation is a golden shield, that doth beat back discouragements. *Humility* is like the lead to the net, which keeps the soul down when it is rising through passion; and *Contentment* is like the cork which keeps the heart up when it is sinking through discouragement. Contentment is the great under-prop; it is like the *Beam* which bears whatever weight is laid upon it; nay, it is like a *Rock* that breaks the waves.

'Tis strange to observe the same affliction lying upon two men, how differently they carry themselves under it. The contented Christian is like *Samson*, that carried away the gates of the City upon his back*; he can go away with* *Judges 16. 3.* his crosse chearfully and makes nothing of it; the other is like *Issachar* couching down under his burden†: the reason* *Gen. 49. 14.* is, the one is content, and that breeds courage; the other discontented, and that breeds fainting. Discontent swells the grief, and grief breaks the heart. When this sacred sinew of Contentment begins to shrink, we go limping under our afflictions. We know not what burdens God may exercise us with; let us therefore preserve Contentment; as is our *Contentment*, such will be our *courage*. *David* with his five stones and his sling defied *Goliath*, and overcame him. Get but contentment into the sling of your heart; and with this sacred stone you may both defie the world and conquer it; you may break those afflictions which else will break you.

5. A fifth excellency is, Contentment prevents many *sinnes, and temptations.* 5. Excellency.

Hh

I. It

1. It prevents many *finnes*. Where there wants Contentment, there wants no sinne; discontentednesse with our condition, is a sinne that doth not go alone, but is like the first link of the chaine, which draws all the other links along with it. In particular, there are two sinnes which Contentation prevents.

1. *Impatience*. Discontent and impatience are two Twins; *This evil is of the Lord, why should I wait any longer**? As if God were so tied that he must give us the mercy just when we desire. Impatience is no small sinne; as will appear if you consider whence it ariseth; As,

1. It is for want of faith. Faith gives a right notion of God; it is an intelligent grace; it believes that Gods wisdom tempers, and his love sweetens all ingredients; this works patience; *Shall I not drink the cup which my Father hath given me*? Impatience is the daughter of infidelity. If a patient hath an ill opinion of the Physician, and conceits that he comes to poyson him, he will take none of his Receipts. When we have a prejudice against God, and conceit that he comes to kill us, and undo us, then we storm, and cry out through impatience. We are like a foolish man ('tis *Chrysostroms* simile) that cries out, Away with the plaister, though it be in order to a cure; is it not better that the plaister smart a little, than the wound fester and rankle?

2. Impatience is for want of love to God. We will bear his reproofs whom we love, not only patiently, but thankfully. *Love thinks no evil**. It puts the fairest and most candid glosse upon the actions of a friend; *Love covers evil*. If it were possible for God in the least manner to erre, (which were blasphemy to think) love would cover that error; love takes every thing in the best sense; *It makes us bear any stroke, It endureth all things**; had we love to God, we should have patience.

3. Im-

3. *Impatience is for want of Humility.* The impatient man was never humbled under the burden of sin; he that studies his finnes, the numberlesse number of them, how they are twisted together, and sadly accented, is patient, and saith, *I will bear the indignation of the Lord, because I have sinned against him* *. The greater noise drowns the lesser; when the sea roars, the rivers are still; he that lets his thoughts expatiate about sinne, is both silent and amaz'd, he wonders it is no worse with him. How great then is this sinne of impatience! and how excellent is *Contentation*, which is a *Supersedeas* or counterpoison against this sinne? The contented Christian believing that God doth all in love, is patient, and hath not one word to say unlesse to *justifie God* *. That is the first sin which *Contentation* prevents. *Micah 7.9. *Psal. 14.

2. It prevents *murmuring*, a sinne which is a degree higher than the other; murmuring is a quarrelling with God, and inveighing against him, *They speake against God*; the murmurer saith interpretatively, that God hath not dealt well with him, and he hath deserved better from him. The murmurer *chargeth God with folly*; This is the language, or rather *blasphemy* of a murmuring spirit, God might have been a wiser and a better God. The murmurer is a mutineer. The *Israelites* are called in the same text *murmurers* and *rebels* *; and is not rebellion *as the sinne of witchcraft*? Thou that art a murmurer, art in the account of God as a *Witch*, a *Sorcerer*, as one that deals with the Devil. This is a sinne of the first magnitude; murmuring oft ends in cursing: *Micha's* mother fell to cursing, when the *talents of silver were taken away* *. So doth the murmurer when a part of his estate is taken away; our *murmuring* is the Devils *musicke*; this is that sinne which God cannot bear; *How long shall I bear with this people that murmur against me* *. It is a sinne which whets the sword a- *Numb. 21.5. *Numb. 17.10. *Judg. 17. 2. *Numb. 14. 7.

gainst a people, it is a land-destroying sinne; *Murmur ye not as some of them also murmured, and were destroyed of the destroyer*†. 'Tis a ripening sinne this, without Gods mercy, will hasten *Englands* funerals. O then how excellent is contentation which prevents this sinne! To be contented, and yet murmur, is a solœcism; A contented Christian doth acquiesce in his present condition, and doth not murmur, but admire. Herein appears the excellency of contentation, it is a spiritual antidote against sinne.

1. *Tentation.*

2. Contentment prevents many temptations; Discontent is a Devil that is alwayes tempting. 1. It puts a man upon *indirect means*: He that is poor and discontented, will attempt any thing; he will go to the Devil for riches; he that is proud and discontented, will hang himself, as *Achitophel* did when his counsel was rejected. Satan takes great advantage of our discontent; he loves to fish in these *troubled waters*. Discontent doth both eclipse reason and weaken faith; and it is Satans policie; he doth usually break over the hedge where it is weakest. Discontent makes a breach in the soul, and usually at this breach the Devil enters by a tentation, and stormes the soul. How easily can the Devil by his *Logick* dispute a discontented Christian into sinne? He formes such a syllogism as this. He that is in want must study self-preservation: But you are now in want; therefore you ought to study self-preservation. Hereupon to make good his *Conclusion*, he tempts to the forbidden fruit, not distinguishing between what is *needful*, and what is *lawful*. What? saith he, dost thou want a livelihood? never be such a fool as starve; take the *rising side* at a venture, be it good or bad, *eat the bread of deceit, drink the wine of violence*. Thus you see how the discontented man is a prey to that sad tentation*, *to steale, and to take Gods Name in vaine.*

*Prov. 30.9.

vaine. Contentation is a shield against tentation; for he that is contented, knows as well how to want, as to abound.

He will not sin to get a living; though the bill of fare grows short, he is content. He lives as the birds of the aire, upon Gods Providence, and doubts not but he shall have enough to pay for his passage to heaven.

4. Discontent tempts a man to *Atheism and Apostacy*; . Tentation. sure there is no God to take care of things here below; would he suffer them to be in want who have *walked mournfully before him**? saith Discontent; Throw off Christs livery, desist from thy Religion. Thus *Jobs* ^{*Mal. 3. 14.} wife being discontented with her condition, saith to her husband, *Dost thou still retain thy integrity**? as if he ^{*Job 2. 9.} had said, Dost thou not see, *Job*, what is become of all thy Religion? *Thou fearest God, and eschewest evil*, and what art thou the better? see how God turnes his hand against thee; he hath smitten thee in thy body, estate, relations, and *Dost thou still retain thy integrity*? what? still devout? still weep and pray before him? Thou fool, cast off Religion, *turn Atheist*. Here was a fore tentation that the Diuel did hand over to *Job*, by his discontented wife; only his grace, as a golden shield, did ward off the blow from his heart, *Thou speakest as one of the foolish women*. What profit is it, saith the discontented person, *to serve the Almighty*; Those that never trouble themselves about Religion, are the prosperous men, and I in the meanwhile suffer want: as good give over driving the trade of Religion, if this be all my reward. This is a fore tentation, and oft it prevales; Atheisme is the fruit that grows out of the blossom of discontent.

Oh then behold the excellency of contentment; it doth repel this tentation. If God be mine, saith the contented spirit, it is enough; though I have no lands or

tenements, his smile makes heaven ; *His loves are better than wine ; Better is the gleanings of Ephraim than the vintage of Abiezer* *. I have little in hand, but much in hope ; my livelihood is short, but this is his promise, *even eternal life* *. I am pursued by *malice* ; but better is persecuted godlinesse than prosperous wickednesse. Thus divine contentment is a spiritual antidote both against *sin* and *temptation*.

6. Excellency. 6. Contentment sweetens every condition. Christ turned the water into wine ; so Contentment turnes the water of *Marah* into spiritual wine. Have I but little ? yet it is more than I can deserve or challenge. This *modicum* is in mercy ; 'tis the fruit of Christs blood ; 'tis the legacy of free grace : a small present sent from a King is highly valued : this little I have is with a good conscience. 'Tis not *stollen water* ; guilt hath not muddied or poisoned it ; it runs pure. This *little* is a pledge of more ; this bit of bread, is an earnest of that bread which I shall eat *in the Kingdome of God*. This little water in the cruse, is an earnest of that heavenly *Nectar* which shall be distill'd from the *true Vine*. Do I meet with some crosses ? my comfort is, if they be heavy, I have not far to go ; I shall but carry my crosse to *Golgotha*, and there I shall leave it ; My crosse is light in regard of the weight of glory. Hath God taken away my comforts from me ? 'tis well, the Comforter still abides. Thus *Contentment* as an honey-combe drops sweetness into every condition. Discontent is a leaven that sowres every comfort, it puts aloes and wormwood upon the breast of the creature, it lessens every mercy, it trebbles every crosse ; but the contented spirit sucks sweetness from every flower of providence, it can make a treacle of poyson. *Contentation* is full of *Consolation*.

7. Excellency. 7. Contentment hath this excellency, it is the best
commentator

commentator upon Providence; it makes a faire interpretation of all Gods dealings. Let the Providences of God be never so dark or bloody, Contentment doth construe them ever in the best sense. I may say of it as the Apostle of charity, *It thinks no evil* *. Sicknesse ^{*1 Cor. 13. 5.} (saith Contentment) is Gods furnace, to refine his gold and make it sparkle the more; the prison is an Oratory, or house of prayer. What if God melts away the creature from me? he saw perhaps my heart grew too much in love with it; had I been long in that fat pasture, I should have surfeited; and the better my estate had been, the worse my soul would have been. God is wise; he hath done this, either to prevent some sin, or to exercise some grace. What a blessed frame of heart is this? A contented Christian is an Advocate for God against unbelief and impatience; Whereas Discontent takes every thing from God in the worst sense; it doth implead and censure God: This evil I feel is but a symptome of greater evil: God is about to undoe me; *The Lord hath brought us hither into the Wildernesse to slay us* *. The contented soul takes all well; and when his condition is never so bad, he can say, *Yet God is good* *. ^{*Numb. 20. 4.} ^{*Psal. 73. 1.}

SECT. II.

The second Argument to Contentation.

The second Argument or Motive to Contentment is, a Christian hath that which may make him content *.

1. Hath not God given thee Christ? in him there are *unsearchable riches* *. He is such a golden mine of wisdom and grace, that all the Saints and Angels can never dig to the bottome; as *Seneca* said to his friend *Polybius* *, **Fas tibi non est de fortuna conqueri, salvo thy Caesar. Sen.* ^{*O fortunatos nimium, beati si sua norint. Virg. Eph. 3. 1.}

thy friend: so I say to a Believer, never complain as long as Christ is thy friend; He is an enriching pearle, a sparkling Diamond, the infinite lustre of his merits makes us shine in Gods eyes*; in him there is both *fulnesse* and *sweetnesse*; he is *ineffabile bonum**. Scruce up your thoughts to the highest *apex* and pinnacle, stretch them to the utmost period, let them expatiate to their full latitude and extent; yet they fall infinitely short of those ineffable and inexhaustible treasures which are locked up in Jesus Christ: and is not here enough to give the soul content? A Christian that wants *necessaries*, yet having Christ, he hath *the one thing needful**.

*Eph. 1. 7.

*Aug.

*Qui habet benedictum omnia, habet omnia.

*1 Joh 3. 9.

1 Joh. 2. 27.

*2 Pet. 1. 1.

*Luke. 16. 11.

*Dicitur corpora
raies pauperum
plene sunt. Aug.

*Prov. 17. 4.

2. Thy soul is exercised and enamell'd with the graces of the Spirit, and is not here enough to give contentment? Grace is of a divine birth; it is the new plantation; it is the flower of the heavenly Paradise; 'tis the embroydery of the Spirit; 'tis *the seed of God**; 'tis *the sacred union*; 'tis Christs pourtraiture in the soul; 'tis the very foundation on which the superstructure of glory is laid. O, of what infinite value is Grace! What a Jewel is Faith! well may it be call'd *precious* Faith*. What is love, but a divine sparkle in the soul? A soule beautified with grace, is like a roome richly hung with Arras or Tapestry, or the Firmament bespangled with glittering Starres. These are the *true riches**, which cannot stand with reprobation; and is not here enough to give the soul *Contentment*? What are all other things but like the wings of a butterfly. curiously painted? but they defile our fingers. Earthly riches, saith *Augustine*, are full of poverty*; so indeed they are. For, 1. They cannot enrich the soul; Often-times under silken apparel, there is a thred-bare soul. 2. These are corruptible: *Riches are not for ever*, as the wise man saith*, Heaven is a place where gold and silver will not go; a Believer

leever is rich *towards God* *, why then art thou discontented? hath not God given thee that which is better than the world? What if he doth not give thee the box, if he gives thee the Jewel? What if he denies thee farthings, if he payes thee in a better coine? he gives thee gold, *viz.* spiritual mercies. What if the *water in the bottle* be spent? thou hast enough in the Fountain; What need he complain of the worlds *Emptiness* that hath Gods *Fulness*? The Lord is *my portion*, saith David, *Psal. 16. 1.* then let the lines fall where they will, in a *sick-bed*, or *prison*; I will say, *The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.* 3. Art thou not heire to all the promises? hast thou not a reversion of Heaven? when thou lettest go thy hold of natural life, art thou not sure of eternal life? hath not God given thee the earnest and first-fruits of glory? is not here enough to work the heart to contentment?

*What though some have a fraugh of Cloves, and Nutmegs
and in Cinamon saile?*

*If thou hast wherewithal to spice a draught,
When griefs prevaile,*

*And for the future time art heir
To th' Ile of spices; is't not fair?*

Herberts Po-
ems.

S E C T. III.

The third Argument to Contentation.

The third Argument is, *Be content*, for else we confute our own prayers; We pray, *Thy will be done*; It is the will of God that we should be in such a condition; he hath decreed it, and he sees it best for us: Why then do we murmur, and are discontented at that which we pray for? either we are not in good earnest in our prayer, which

argues *Hypocrisie*; or else we contradict our selves, which argues *folly*.

S E C T. IV.

The fourth Argument to Contentation.

The fourth Argument to Contentment is, because now God hath his end, and Satan misseth of his end.

1. *God hath his end.* Gods end in all his cross providences, is to bring the heart to submit and be content; and indeed this pleaseth God much; he loves to see his children satisfied with that portion he doth carve and allot them. It contents him to see us contented: Therefore let us acquiesce in Gods Providence; Now God hath his end.

2. *Satan misseth of his end.* The end why the Diel (though by Gods permission) did smite *Job*, in his body and estate, was to perplex his minde; he did vex his *body* on purpose, that he might disquiet his *spirit*. He hoped to bring *Job* into a fit of discontent) and then that he would in a passion break forth against God; but *Job* being so well contented with his condition, as that he falls to *blessing of God*, he did now disappoint Satan of his hope. *The Diel shall cast some of you into prison* *. Why doth the Diel throw us into prison? It is not so much the hurting our body, as the molesting our minde that he aims at; he would imprison our *Contentment*, and disturbe the regular motion of our souls; this is his designe: 'tis not so much the putting us into a *prison*, as the putting us into a *passion*, that he attempts; but by holy contentation, Satan loseth his prey, he misseth of his end. The Diel hath oft deceived us; the best way to deceive him, is by *contentation* in the midst of *temptation*; our contentment will discontent Satan. Oh, let us not gratifie

Rev. 1. 10.

our Enemy. Discontent is the Devils *delight*; now it is as he would have it, he loves to warm himself at the fire of our passions. *Repentance* is the joy of the *Angels*, and *discontent* is the joy of the *Devils*: As the Devil danceth at discord, so he sings at discontent. The fire of our passions makes the Devil a bon-fire; 'tis a kinde of heaven to him to see us torturing our selves with our own troubles; but by holy Contentment we frustrate him of his purpose, and do as it were put him out of countenance.

SECT. V.

The fifth Argument to Contentation.

The next Argument is, by contentment a Christian gets a victory over himself: For a man to be able to rule his own spirit *, this of all others is the most noble conquest *. *Passion* denotes weakness; to be discontented is suitable to *flesh* and *blood*; but to be in every state content; reproached, yet content; imprisoned, yet content; this is above nature; this is some of that holy valour and chivalry, which only a Divine Spirit is able to infuse. In the midst of the affronts of the world to be patient, and in the changes of the world to have the Spirit calmed; this argues *υπαρλίθυον δύναν*, as *Homer* speaks; this is a conquest worthy indeed of the Garland of honour. Holy *Job* devested and turned out of all, leaving his *Scarlet*, and embracing the *Dung-hill*, (a sad Catastrophe,) yet he had learned Contentment. 'Tis said, *He fell upon the ground and worshipped* *. One would have thought he should have fallen upon the ground and blasphemed; no, he fell and worshipped. He adored Gods justice and holiness; behold the strength of grace! here was an humble submission, yet a noble conquest; he got the victory

* Fortior est qui se quam qui fortissima vincit
mania, &c.

* Prov. 16. 32.

* Joh. 1. 20.

over himself. 'Tis no great matter for a man to yeild to his own passions, this is facile and foeminine; but to content himself in denying of himself, this is sacred.

S E C T. VI.

The Sixth Argument to Contentation.

The sixth great Argument to work the heart to Contentment, is the consideration that all Gods providences, how cross or bloody soever, shall do a Believer good; *And we know that all things work together for good to them that love God**. Not onely all good things, but all evill things work for good; and shall we be discontented at that which works for our good? Suppose our troubles are twisted together, and sadly accented, as the Poet describes it;

* Rom. 8. 28.
πᾶντα συνίπγει
εἰς τὸ ἀγαθόν.

*Littora quod conchas, quot amana Rosaria flores,
Quibve soperiferum grana papaver habet:
Sylva feras quot alit, quot piscibus unda natatur,
Et tenerum pennis aëra pulsant avis;
Tot premor adversus, &c. Ovid.*

What if sickness, poverty, reproach, Law-suits, &c. do unite and muster their forces against us? All shall work εἰς τὸ ἀγαθόν, for good; our *maladies* shall be our *medicines*: and shall we repine at that which shall undoubtedly do us good? *Unto the upright there ariseth light in darkness**. Affliction may be baptiz'd *Marah*; 'tis bitter, but *Physical*. Because this is so full of comfort, and may be a most excellent *Catholicon* against discontent, I shall a little expatiate.

* Psal. 112. 4.

Quest.

Quest. It will be enquired how the evils of affliction work for good?

R. Several wayes.

1. They

1. They are *disciplinary*; they teach us*. The Psalmist having very elegantly describ'd the Churches trouble, *Psal.* 74. prefixeth this title to the *Psalme*, *Answ.* *הוֹדוּ*, which signifies a *Psalme giving instruction*; that which seals up instruction, works for good. God puts us sometimes under the *black rod*; but it is *virga disciplinæ*, a rod of discipline; *Hear ye the rod, and who hath appointed it**. God makes our *Adversity* our *University*: Affliction is a *Preacher*; *Blow the Trumpet in Tekoah, Jer.* 6. 1. The Trumpet was to preach to the people, as appears, *ver.* 6. *Be thou instructed, O Jerusalem*. Sometimes God speaks to the Minister to lift up his voice like a *Trumpet**; and here he speaks to the Trumpet, to lift up its voice like a *Minister*. Afflictions teach us, * *Mica* 9. 9. * *Jer.* 6. 1.

I. *Humility*: commonly prosperous, and proud; *corrections* are Gods *corrosives* to eat out the proud flesh. Jesus Christ is a *Lily of the valleys**, he dwells in an humble heart; God brings us into the valley of tears, that he may bring us into the valley of humility; *Remembering my affliction, the wormwood and the gall, my soul hath them still in remembrance, and is humbled in me**; When men are grown high, God hath no better way with them than to brew them a *cup of wormwood*. Afflictions are compared to *thorns**. Gods thorns are to prick the bladder of pride: suppose a man run at another with a sword to kill him accidentally; it onely lets out his impostume; this doth him good. Gods sword is to let out the impostume of pride; and shall that which makes us *humble*, make us *discontented*? * *Cant.* 2. 1. * *Iam.* 3. 19, 20. * *Nof.* 3. 8.

2. Afflictions teach us *Repentance*; *Thou hast chastised me, and I was chastised. I repented; and after I was instructed I smote upon my thigh, &c.* * *Repentance* is the precious fruit that grows upon the *Cross*. When the fire is put under the Still, the water drops from the Ro-

ses: fiery afflictions make the waters of repentance drop and distil from the eys, and is here any cause of discontent?

3. Afflictions teach us to pray better *, *They poured out a Prayer when thy chastening was upon them* *. Before, they would say a prayer; now they poured out a prayer; *Vigilabat in ceto, qui stertebat in navi*; Jonath was asleepe in the ship, but awake and at prayer in the *Whales belly*. When God puts under the firebrands of affliction, now our hearts boile over the more; God loves to have his children possessed with a *spirit of prayer*. Never did *David the sweet singer of Israel* tune his Harp more melodiously; never did he pray better than when he was *upon the waters*. Thus afflictions do *indiscipline*, and shall we be discontented at that which is for our good?

* Mala qua bit
nos premunt, ad
Deum confugere
faciunt. Greg.
* 16. 26. 16.

* Psal. 66. 10, 11

2. Afflictions are *probatory* *. Gold is not the worse for being tried, or corn for being fanned. Affliction is the touchstone of sincerity; it tries what mettall we are made of; affliction is Gods *fan* and his *sieve*. 'Tis good that men be known; some serve God for a *livery*; they are like the fisherman that makes use of his net, onely to catch the fish: So they go a fishing with the net of Religion, onely to catch preferment; Affliction discovers these. The *Donatists* went to the *Goths*, when the *Arians* prevailed; Hypocrites will not faile in a storme; true grace holds out in the *winter season*. That is a *precious faith*, which, like the star, shines brightest in the darkest night. 'Tis good that our graces should be brought to a trial; thus we have the comfort, and the Gospel the honour; and why then discontented?

3. Afflictions they are *expurgatory*; these evils work for good, because they work out sin; and shall I be discontented at this? What if I have more *trouble*, if I have lesse *sin*? The brightest day hath its clouds, the purest gold

gold its drosse, the most refined soul hath some lees of corruption. The Saints lose nothing in the furnace, but what they can well spare, *their dross*; is not this for our good? why then should we murmur? *I am come to send fire on the earth* *. *Tertullian* understands it of the fire of affliction. God makes this like the fire of the three children, which burned onely their bonds, and set them at liberty in the furnace: So the fire of affliction serves to burn the bonds of iniquity. *By this therefore shall the iniquity of Jacob be purged; and this is all the fruit, to take away his sin* *. When affliction or death comes to a wicked man it takes away his soul; when it comes to a godly man, it onely takes away his sin: is there then any cause why we should be discontented? God steeps us in the brinish waters of affliction, that he may take out our spots. Gods people are his husbandry*; the ploughing of the ground kills the weeds, and the harrowing of the earth breaks the hard clods: Gods ploughing of us by affliction, is to kill the weeds of sin; his harrowing of us, is to break the hard clods of impenitency, that the heart may be the fitter to receive the seeds of grace; and if this be all, why should we be discontented?

* Luke 12. 49.

* Isa. 17. 9.

* 1 Cor. 3. 9.

4. Afflictions do both exercise and encrease grace.

First, they exercise grace: affliction doth breath our graces; every thing is most in its excellency, when it is most in its exercise. Our grace, though it cannot be dead, yet it may be asleep, and had need of awakening. What a dull thing is the fire when it is hid in the embers, or the Sun when it is masqued with a cloud? a sick man is living, but not lively; afflictions quicken and excite grace. God doth not love to see grace in the eclipse. Now faith puts forth its purest and most noble acts in times of affliction: God makes the fall of the leaf the spring of our graces. What if we are more passive, if grace be more active?

2. Af-

2. Afflictions do *encrease* grace : as the winde serves to encrease and blow up the flame ; so do the windy blasts of affliction augment and blow up our graces : grace spends in the furnace , but it is like the *widows oyle in the cruse* , which did encrease by pouring out . The torch when it is beaten , burns brightest , so doth grace when it is exercised by sufferings . Sharp frosts nourish the good corn , so do sharp afflictions grace ; some plants grow better in the shade than in the Sun ; as the *Bay* and the *Cypresse* . The shade of adversitie is better for some than the Sunshine of prosperitie . *Naturalists* observe , that the *Colewort* thrives better when it is watered with salt water than with fresh : So do some thrive better in the salt water of affliction ; and shall we be discontented at that which makes us grow and fructifie more ?

5. These afflictions do bring more of Gods immediate presence into the soul . When we are most assaulted , we shall be most assisted , *I will be with thee in trouble* * . It cannot be ill with that man with whom God is by his powerfull presence in supporting , and his gracious presence in sweetning the present trial . God will be with us in trouble , not onely to *behold* us , but to *uphold* us ; as he was with *Daniel* in the *Lyons den* , and the three children in the furnace . What if we have more trouble than others , if we have more of God with us then others have ? we never have sweeter smiles from Gods face than when the world begins to look strange ; *Thy Statutes have been my songs* , where ? not when I was upon the throne , but in the *house of my pilgrimage* † . We read , *The Lord was not in the winde , nor in the earthquake , nor in the fire* * ; but in a Metaphorical and Spiritual sense : when the winde of affliction blows upon a Believer , God is in the winde ; when the fire of affliction kindles upon him , God is in the fire , viz. to sanctifie , to support , to sweeten . If God be

* Psal. 91. 15.

* Psal. 119. 54.

* 1 Kin. 19. 11

be with us, the furnace shall be turned into a festival, the prison into a Paradise, the earthquake into a joyfull dance. Oh why should I be discontented, when I have more of Gods company?

6. These evils of affliction are for good, as they bring with them Certificates of Gods love, and are evidences of his special favour. Affliction is the Saints livery, 'tis a badge and cognizance of honour; That the God of glory should look upon a worm, and take so much notice of him, as to afflict him rather than lose him, is an high act of favour. Gods rod is *Sceptrum Regale*; a Scepter of dignity. Job calls Gods afflicting of us, *his magnifying of us* *. Some mens prosperity hath been their shame, when others affliction hath been their crown. *Job 7. 17.

7. These afflictions work for our good, because they work for us *a farre more exceeding weight of glory* *. That *2 Cor. 4. 16. 7 which works for my glory in heaven, works for my good; we do not read in Scripture that any mans honour and riches do work for him *a weight of glory*, but afflictions do; and shall a man be discontented at that which works for his glory; The heavier the weight of affliction, the heavier the weight of glory; not that our sufferings do merit glory, (as the Papists do wickedly glosse;) but though they are not *causa*, they are *via*; they are not the cause of our crown, yet they are the way to it, and God makes us as he did our Captain, *perfect through sufferings* *; and *Heb. 2. 10. shall not all this make us contented with our condition? Oh I beseech you, look not upon the *evil* of affliction, but the *good*. Afflictions in Scripture are called *visitation*s *, the word in the Hebrew פקד, to *visit*, is taken in *Job 7. 18. a good sense as well as a bad: Gods afflictions are but *friendly visits*; behold here Gods rod like *Aarons rod* blossoming, and *Jonathans rod*, it hath honey at the end of it. Poverty shall starve our sinnes *; the sickness of the bo- *Felix pauperas, beata miseria.

dy shall cure a sin-sick soul : O then in stead of murmuring and being discontented, *blesse the Lord*, hadst thou not met with such a rub in the way, thou mightest have gone to hell and never stopp'd.

SECT. VII.

The seventh Argument to Contentation.

The next Argument to Contentment is, consider the evil of discontent. Male-content hath a mixture of grief and danger in it, and both these must needs raise a storme in the soul. Have you not seen the posture of a sick man ? sometimes he will sit upon his bed, by and by he will lye down, and when he is down, he is not quiet; first he turns on one side, and then on the other, he is restlesse : this is just the embleme of a discontented spirit, the man is not sick, yet he is never well; sometimes he likes such a condition of life, and when he hath it, yet he is not pleased, he is soon weary; and then another condition of life : this is *an evil under the Sun*.

Now the evil of discontent appears in three things.

I. -
Evil of discontent.

I.
*Fer mansuet
fortunam suam,
nosce te esse ho-
minem. Tull.

*Heb. 11. 1.

I. The *sordidnesse* of it, it is unworthy of a Christian. First, it is unworthy of his profession. It was the saying of an Heathen; Bear thy condition quietly, *nosce te esse hominem*, know thou art a man*; So I say, Bear thy condition contentedly *nosce te esse Christianum*, know thou art a Christian. Thou professest to live by faith; what, and not content? Faith is a grace that doth substantiate *things not seen**, faith looks beyond the creature, it feeds upon promises, faith lives not *by bread alone*. When the water is spent in the *bottle*, faith knows whether to have recourse; now to see a Christian dejected in the want of visible supplies and recruits, where is faith? Oh, faith one, my estate in the world is down. I, and which is worse,

worse, thy faith is down. Wilt thou not be contented, unlesse God let down the vessel to thee, as he did to *Peter*, wherein were all manner of *beasts of the earth, and fowles of the aire* *? must you have first and second course? This *is like Thomas, Unlesse I put my finger into the print of the nailes, I will not believe* *. So unlesse thou hast a sensible feeling of outward comforts, thou wilt not be content. True faith will *trust* God where it cannot *trace* him, and will adventure upon Gods *bond* though it have nothing in view. You who are discontented because you have not all you would, let me tell you, either your faith is a *non entity*, or at best but an *embrio*; 'tis a *weak faith* that must have stilts and crutches to support it. Nay, discontent is not only below faith, but below reason; why are you discontented? is it because you are dispossessed of such comforts? well, and have you not reason to guide you? doth not reason tell you that you are but *tenants at will*? and may not God turne you out when he please? You hold not your estate *jure*, but *gratis*; not by a juridical right, but upon favour and courtesie.

2. It is unworthy of the *relation* we stand in to God; a Christian is invested with the title and priviledge of *sonship* *; he is an heir of the promise: Oh consider the lot of free-grace is fallen upon thee, thou art nearly allied to Christ, and of the blood royal; thou art advanced, in some sense, above the Angels; *why then art thou, being the Kings Sonne, leane from day to day*? 2 Sam. 13. 4. Why art thou discontented? Oh how unworthy is this? as if the heir to some great Monarch should go pining up and down because he may not pick such a flower.

2. Consider the *sinfulness* of it; which appears in three things, *The second evil of discontent.*

The causes
The concomitants
The consequences

} of it.

I.

1. It is sinful in the *causes*; which are these.

1. *Pride*. He that thinks highly of his deserts, usually esteemes meanly of his condition; a discontented man is a proud man, he thinks himself *better* than others; therefore findes fault with the wisdom of God that he is not *above* others *. Thus the thing *formed* saith to him that *formed* it, *Why hast thou made me thus* *? Why am I not higher? Discontents are nothing else but the æstuations and boilings over of pride.

* *Nec ququam
jam ferre potest
Cæsare priorem
Pompeiusve pa-
rem.* — Lucan.
l. 1. Pharsal.
* Rom. 9. 20.

2. The second cause of discontent is envy, which *Augustine* calls *vitium diabolicum*, the sin of the devil; Satan envied *Adam* the glory of Paradise, and the robe of innocency: he that envies what his neighbour hath, is never contented with that portion which Gods providence doth parcel out to him *; as envy stirs up *strife*, (this made the Plebeian faction so strong amongst the *Romans*) so it creates *discontent*; the envious man looks so much upon the blessings which another enjoys, that he cannot see his own mercies, and so doth continually vex and torture himself. *Cain* envied that his brothers sacrifice was accepted, and his rejected; hereupon he was discontented, and presently murderous thoughts began to arise in his heart.

* *Fertilior seges
est alienis sem-
per in agris, Vici-
numq; pecus
grandius uber
habet.* Ovid.

3. The third cause is *Covetousnesse*. This is a radical sin. Whence are vexing Law-suits, but from discontent? and whence is discontent, but from covetousnesse? *Covetousnesse* and *contentednesse* cannot dwell in the same heart. *Avarice* is an *heluo*, that is never satisfied. The covetous man is like *Behemoth*; *behold, he drinketh up a river, he trusteth that he can draw up Jordan into his mouth* *.

* Job 40. 13.

There

There are four things (saith Solomon) say, *It is not enough*. I may adde a fifth, *The heart of a covetous man*, he is still craving. Covetousnesse is like a Wolf in the breast, which is ever feeding; and because a man is not satisfied, he is never content.

4. The fourth cause of Discontent is *Jealousie*, which is sometimes occasion'd through melancholy, and sometimes misapprehension. The spirit of jealousy causeth *this evil spirit*. Jealousie is the rage of man*: and oft; *Prov. 6. 34. this is nothing but *suspicion* and *phansie*; yet such as creates real discontent.

5. The fifth cause of Discontent is *distrust*, which is a great degree of Atheisme. The discontented person is ever distrustful. *The bill of provision* growes low; I am in these straits and exigencies, can God help me? *Can he prepare a table in the Wildernesse?* sure he cannot. My estate is exhausted, can God recruit me? My friends are gone, can God raise me up more? sure the arm of his power is shrunk. I am like the *dry fleece*, can any water come upon this fleece? *If the Lord would make windows in heaven, might this thing be?** Thus the anchor of hope, and the shield of faith being cast away, the soul goes pining up and down. * 1 King. 7. 2.

Discontent is nothing else but the *Eccho* of unbelief; and remember, *distrust* is worse than *distresse*.

2. Discontent is evil in the concomitants of it, which are two.

1. Discontent is joyned with a *sullen melancholy*; A Christian of a right temper, should be ever chearful in God; *Serve the Lord with gladnesse**. A sign the oyle of grace hath been poured into the heart, when the oyle of gladnesse shines in the countenance. Chearfulnesse credits Religion; how can the discontented person be chearful? Discontent is a dogged, sullen humour; because we

K k 3 have.

have not what we desire, God shall not have a good word or look from us; as the bird in the cage, because she is pent up, and cannot flie in the open aire, therefore beats her self against the cage, and is ready to kill her self. Thus that peevish Prophet; *I do well to be angry to the death* ⁺.

*Jonah 4.

2. Discontent is accompanied with *unthankfulness*; because we have not all we desire, we never minde the mercies which we have: we deal with God as the widow of *Sarepta* did with the Prophet; the Prophet *Elijah* had been a means to keep her alive in the famine; for it was for his sake, that her *meale in the barrel*, and her *oyle in the cruse* failed not; but as soon as ever her son dies, she falls into a passion, and begins to quarrel with the Prophet; *What have I to do with thee, O thou man of God? art thou*

*1 King. 17. 18. *come to call my sin to remembrance, and to slay my son* ^{*}? So ungratefully do we deal with God: we can be content to receive mercies from God; but if he doth crosse us in the least thing, then through discontent, we grow techy and impatient, and are ready to fly upon God; Thus God loseth all his mercies ^{*}. We read in Scripture of the *thank-offering*. The discontented person cuts God short of this; the Lord loseth his *thank-offering*. A discontented Christian repines in the midst of mercies, as

*Φαυλα ἀνὴς
πιδεῖσι τὴν
ἐν ἁπλόῳ, εἰς
τὸν τῶν χαρί-
των εἰς κενὸν ἐ-
ξέρχεται. Lucian.
Epigr. 2 Chron.
29. 30.

*Ingratus vi-
tanus est ut di-
rum scelus, nec
cogitari pestilen-
tius potest: nam
sellus ipsa fudi-
us nihil creat.
Pet. Crinitus.
lib. 2 Poem.

*Qui occidit pa-
trem plurima
commisit pecca-
ta in uno.

Adam, who sinn'd in the midst of *Paradise*. Discontent is a Spider that sucks the poyson of *unthankfulness* out of the sweetest flower of Gods blessings; and by a devilish chymistry extracts dross out of the most refined gold. The discontented person thinks every thing he doth for God too much, and every thing God doth for him too little. O what a sinne is *unthankfulness* ^{*}! it is an accumulative sinne. What *Cicero* saith of *Parricide* ^{*}, I may say of *Ingratitude*; there are many sinnes bound up in this one sin; it is a voluminous wickedness; and

and how full of this sinne is *Discontent*? A discontented Christian, because he hath not all the world, therefore dishonours God with the mercies which he hath. God made *Eve* out of *Adams* rib, to be an *helper* (as the Father speaks;) but the Devil made an arrow of this rib, and shot *Adam* to the heart: So doth discontent take the rib of Gods mercy and ungratefully shoot at him; Estate, Liberty shall be employed against God. Thus it is often-times. Behold then how Discontent and Ingratitude are interwoven and twisted one within another: thus discontent is sinful in its concomitants.

Chrysost.

3. It is sinful in its *Consequences*, which are these;

1. It makes a man very unlike the Spirit of God. The Spirit of God is a *meek Spirit*. The Holy Ghost descended in the likenesse of a *Dove* *. A Dove is the embleme of meeknesse; A discontented spirit is not a meek spirit.

3. *Discontent is sinful in its consequences.*

1.

*Mat. 3. 6.

2. It makes a man like the Devil. The Devil being swell'd with the poyson of envy and malice, is never content: Just so is the Nale-content. The Devil is an unquiet spirit, he is still *walking about* *; 'tis his rest to be walking. And herein is the discontented person like him; for he goes up and down vexing himself, *Seeking rest, and finding none*; he is the Devils picture.

2.

*1 Pet. 5. 8.

3. Discontents disjoyns the soul, it untunes the heart for duty; *Is any man afflicted, let him pray* *. But, is any man *discontented*? how shall he pray? *Lift up pure hands without wrath* *. Discontent is full of wrath and passion; The Male-content cannot lift up pure hands; he lifts up *leprous hands*, he poysons his prayers; will God accept of a poyson'd sacrifice? *Chrysostome* compares prayer to a fine Garland; Those, saith he, that make a Garland, their hands had need be clean; Prayer is a precious Garland, the heart that makes it had need be clean.

3. *Jam. 5. 13.*

*1 Tim. 5. 8.

Dis-

Discontent throws poison into the spring, (which was death among the *Romans*;) Discontent puts the heart into a disorder and mutiny, and such a one cannot serve the Lord *without distraction*.

4. Discontent sometimes unfits for the very use of reason; *Jonah* in a passion of discontent, spake no better than blasphemy, and non-sense, *I do well*, saith he, *to be angry to the death* *. What? to be angry with God? and to die for anger? sure he did not know well what he said. When discontent transports, then like *Moses*, we speak *unadvisedly with our lips*. This humour doth even suspend the very acts of reason.

* *Jonah* 4. 8.

5. Discontent doth not only disquiet a mans self, but those who are near him. This evil spirit troubles *Families, Parishes, &c.* If there be but one string out of tune, it spoiles all the musick. One discontented spirit makes jarrings and discords among others. 'Tis this ill humour that breeds quarrels and Law-suits. Whence is all our *Contention*, but for want of *Contentation*? From whence come wars and fightings among you? come they not hence even of your *lusts* *? in particular from this *lust* of Discontent? Why did *Absalom* raise a war against his Father, and would have taken off not only his *Crown*, but his *head*? was it not his discontent? *Absalom* would be King. Why did *Ahab* stone *Naboth*? was it not discontent about the Vineyard? Oh this devil of Discontent! Thus you have seen the sinfulness of it.

* *Jam.* 4. 1.

3.
The simplicity
of it.
* *Psalm* 35. 6.

3. Consider the simplicity of it. I may say as the Psalmist, *Surely they are disquieted in vaine* *: which appears thus.

2. Is it not a vain simple thing to be troubled at the losse of that which is in its own nature perishing and changeable? God hath put a vicissitude into the creature; all the world rings changes; and for me to meet with inconstancy

constancy here, to lose a friend, estate, to be in a constant fluctuation, is no more than to see a flower wither, or a leaf drop off in Autumne. There is an *Autumne* upon every comfort, a *fall of the leaf*; Now it is extream folly to be discontented at the losse of those things which are in their own nature loseable. What *Solomon* saith of *Riches*, is true of all things under the Sunne, *They take wings*. *Noahs* Dove brought an Olive-branch in its mouth; but presently flew out of the Ark, and never returned more: Such a comfort brings to us honey in its mouth; but it hath wings; and to what purpose should we be troubled, unlesse we had wings to flie after and overtake it?

2. Discontent is an heart-breaking; by sorrow of the heart the spirit is broken*; it takes away the comfort of life. There is none of us but have many mercies: if we can see them; now because we have not all we desire, therefore we will lose the comfort of that which we have already. *Jonah* having his Gourd smitten (a withering vanity) was so discontented, that he never thought of his miraculous deliverance out of the Whales belly; he takes no comfort of his life, but wiltheth that he might dye. What folly is this? we must have all or none; herein we are like children, that throw away the piece which is cut them, because they may have no bigger. Discontent eates out the comfort of life. Besides, it were well if it were seriously weighed how prejudicial this is, even to our health: For discontent, as it doth discriuate the minde, so it doth pine the body; it frets as a moth, and by wasting the spirits, weakens the vitals; The plurisie of Discontent brings the body into a consumption; and is not this folly?

3. Discontent does not ease us of our burden, but makes the crosse heavier. A contented spirit goes chear-

fully under its affliction. Discontent makes our grief as unsupportable as it is unreasonable. If the leg be well, it can endure a fetter, and not complain; but if the leg be sore, then the fetter troubles. Discontent of minde is the *sore* that makes the fetters of affliction more grievous. Discontent troubles us more than the trouble it selfe, it steeps the affliction in worm-wood. When Christ was upon the Crosse, the Jews brought him *gall and vinegar* to drink, that it might add to his sorrow. Discontent brings to a man in affliction *gall and vinegar* to drink; this is worse than the affliction it self. Is it not folly for a man to *imbitter his own crosse*?

4. Discontent spins out our troubles the Longer. A Christian is discontented because he is in want; and therefore he is in want, because he is discontented; he murmurs because he is afflicted; and therefore he is afflicted, because he murmurs. Discontent doth delay and adjourn our mercies. God deales herein with us as we use to doe with our Children: when they are quiet and cheerfull, they shall have any thing; but if we see them cry and fret, then we with-hold from them: We get nothing from God but our discontent, but blows. The more the childe struggles, the more it is bearen: When we struggle with God by our sinfull passions, he doubles and trebles his strokes; God will tame our curst hearts. What got *Israel* by their preevishness? they were within eleven dayes journey of *Canaan*, and now they were discontented, and began to murmur; God leads them march of fourty years long in the wilderness. Is it not folly for us to adjourn our own mercies? Thus you have seen the evil of discontent. I have been long upon this Argument, but *nunquam nimis dicitur, quod nunquam fuit desister.*

SECT. VIII.

The eighth Argument of Contentation.

The next Argument or Motive to Contentment is this; why is not a man content with the competency which he hath? perhaps if he had more, he would be less content; covetousness is a dry drunkenness. The world is such, that the more we *have*, the more we *crave*; it cannot fill the heart of man. When the fire burnes, how do you quench it? not by pouring oyle on the flame, or laying on more wood, but by withdrawing the fuel. When the appetite is inflam'd after riches, how may a man be satisfied? not by having just what he desires, but by withdrawing the *fuel*, &c. moderating and lessening his desires. He that is contented hath enough. A man in a fever or dropsie, thirsts; how do you satisfy him? not by giving him liquid things which will enflame his thirst the more, but by removing the cause, and so curing his distemper. The way for a man to be contented, is not by raising his estate higher, but by bringing his heart lower.

* Crescit amor
nummi quantum
ipsa pecunia
crescit.

SECT. IX.

The ninth Argument to Contentation.

The next Argument to Contentment is, *The shortness of life*. It is but a vapour, saith *James* *. *ὁ βίος νεφέλη* *. Jam. 4. 14.
life is a wheele ever running. The Poets painted time *Προΐμα* x;
with wings, to shew the volubility and swift- *αἶα. Sophocles.*
ness of it. *Job* compares it to a *swift Post* *. (our life *Ποσειδών.*
rides post) and to a day, not a year. It is indeed like a day. *Job 9. 25.*
Infancy is as it were the day-break. Youth is the Sun-
rising, full growth is the Sun in the Meridian, old age is

Sun-setting. *Sickness* is the evening, then comes the night of death. How quickly is this day of life spent? oftentimes this Sun goes down at noon-day; life ends before the evening of old age comes. Nay, sometimes the Sun of life sets presently after Sun-rising. Quickly after the dawning of Infancy, the night of death approaches. Oh, how short is the life of man! The consideration of the brevity of life may work the heart to contentment. Remember thou art to be here but a day; *parum viae, quid multum viatici?* thou hast but a short way to go, and what needs a long provision for a short way*? If a Traveller hath but enough to bring him to his journey's end, he desires no more. We have but a day to live, and perhaps we may be in the twelfth hour of the day; why, if God give us but enough to bear our charges till night, it is sufficient; Let us be content. If a man had the lease of an house or farme, but for two or three dayes, and he should fall a building and planting, would he not be judged very undiscree? So when we have but a short time here, and death calls us presently off the stage, to thirst immoderately after the world, and pull down our souls to build up an estate, is it not extream folly? Therefore as *Esau* said once in a *profane sense* concerning his birth-right, *Lo, I am at the point to dye, and what profit shall this birth-right do to me?* so let a Christian say in a *Religious sense*; *Lo, I am even at the point of death, my grave is going to be made, and what good will the world do me? If I have but enough till Sun-setting, I am content.*

* *Quid opus est ad breuem vitam longis opibus? Hyper.*

SECT. X.

The tenth Argument to Contentation.

The tenth Argument or Motive to Contentment is;
Consider seriously the nature of a prosperous condition.
There

There are in a prosperous estate three things.

1. *Plus molestia*, more trouble. Many who have abundance of all things to enjoy, yet have not so much content and sweetness in their lives, as some that go to their hard labour. Sad, solicitous thoughts do often attend a prosperous condition. Care is the *malus genitus*, or evil spirit which haunts the rich man, and will not suffer him to be quiet. When his chests are full of gold, his heart is full of care, either how to *manage*, or how to *encrease*, or how to *secure* what he hath gotten. Oh the troubles and perplexities that do wait upon prosperity! The worlds high seats are very uneasy; Sunshine is pleasant, but sometimes it scorseth with its heat; the Bee gives honey, but sometimes it stings: Prosperity hath its sweetness, and also its sting. *Competency with contentment is farre more eleigible*. Never did Jacob sleep better than when he had the Heavens for his Canopy, and an hard stone for his pillow. A large voluminous estate is but like a long trailing garment, which is more troublesome than usefull.

2. In a prosperous condition there is *plus periculi*, more danger, and that two wayes.

First, *Ex parte ipsius*, in respect of a mans self. The rich mans Table is oft his snare; he is ready to ingulph himself too deep in these sweet waters*. In this sense it is hard to know how to *abound*. It must be a strong brain that bears heady wine; he had need have much wisdom and grace that knows how to bear an high condition; either he is ready to kill himself with care, or surfeit himself upon luscious delights. Oh the hazard of *honour*, the damage of dignity! Pride, security, rebellion, are the three wormes that breed of plenty*. The pleasures of prosperity are rank and surfeiting. How soon are we broken upon the soft pillow of ease? Prosperity is

* Deut. 32. 15.
* *πλεῖς οὐκ ἐστιν εὐφροσύνη*
* *πολλὴ οὐκ ἐστὶν εὐφροσύνη*
* *Deut. 32. 15.*

is often a trumpet that sounds a retreat, it calls men off from the pursuit of Religion. The Sun of prosperity oft dulleth, and puts out the fire of zeale. How many souls hath the *plurise* of abundance kill'd *? They that *will be rich*, fall into snares *. The world is birdlime at our feet, it is full of *golden sands*, but they are *quicksands*. Prosperity like smooth *Jacob*, will supplant and betray; a great estate without much vigilancy will be a thief to rob us of Heaven; such as are upon the pinnacle of honour, are in most danger of falling.

* *Plurimi sunt qui pauperate positi non habent patientiam; & qui abundantia non habent temperantiam.*
Remigius.

* 1 Tim. 6. 10.

*Sapius ventis agitur ingens
Pinus, & celsa graviore casu
Decidunt turres, feriuntque summos
Fulmina montes, &c.*

Hor. *carm. l. 2. ode 10.*

A lower estate is less hazardous. The little Pinnacle rides safe by the Shore, when the gallant Ship advancing with its mast and top-sail, is cast away. *Homo victus in Paradiso, victor in stercore.* Adam in Paradise was overcome, when *Job* on the dung-hill was conquerour. *Sampson* fell asleep on *Delilah's* lap: Some have fallen so fast asleep on the lap of ease and plenty, that they have never awaked till they have been in hell *. The worlds *fawning* is worse then its *frowning*; and it is more to be feared when it smiles, than when it thunders *. Prosperity in Scripture is compared to a candle: *Job 29. 3. When his candle shined upon my head.* How many have burnt their wings upon this candle! *Segetem ubertas nimia sternit, rami onere franguntur, ad maturitatem non pervenit nimia fecunditas* *: The corn being over-ripe sheds, and frut when it mellows, begins to rot; When men do mellow with the Sun of Prosperity, commonly their souls begin to rot in sin. *How hard is it for a rich man to enter into*

* *Turpi fregerunt sacula luxu Divitia molles, &c.* Juvenal. 6. Satyr.

* *Periculofior est mundus blandiens quam succuminans.* Aug.
* Sen. ad Lucium Ep. 8c.

the

*the Kingdome of Heaven**: His golden weights keep him from ascending up *the hill of God*; and shall we not be content, though we are placed in a lower Orbe? What if we are not in so much bravery and gallantry as others? we are not in so much danger, as we want the honour of the world, so the temptations. Oh the abundance of danger that is in abundance! We see by common experience, that *Lunatics*, when the Moon is declining and in the wane, are sober enough; but when it is in the full, they are more wilde and exorbitant: When mens estates are in the wane, they are more serious about their souls, more humble; but when it is the *full of the Moon*, and they have abundance, then their hearts begin to swell with their estates, and are scarce themselves. Those that write concerning the several *Climates*, observe, that such as live in the Northern parts of the world, if you bring them into the South part, they lose their stomachs; and dye quickly; but those that live in the more Southern hot *Climates*, bring them into the North, and their stomachs mend, and they are long-lived: Give me leave to apply it; bring a man from the cold starving climate of poverty, into the hot Southern climate of prosperity, and he begins to lose his appetite to good things, he grows weak, and a thousand to one if all his Religion doth not dye; but bring a Christian from the South to the North, from a rich flourishing estate into a jejune low condition, let him come into a more cold and hungry air, and then his stomach mends, he hath better appetite after heavenly things, he hungers more after Christ, he thirsts more for grace, he eats more at one meale of the bread of life than at six before; this man is now like to live and hold out in his Religion; be content then with a *modicum*; if you have but enough to pay for your passage to Heaven, it sufficeth.

Luk 18.24.

* Gen. 26. 12,

13. 14

* Felicitas sem-
per subiecta est
invidia. Laert.
Diogenes de
vir. Philos.

2. A prosperous condition is dangerous *ex parte vicini*, in regard of others : a great estate for the most part draws * *envie* to it [†], whereas *in parvis quies*. David a shepherd was quiet ; but David a Courtier was pursued by his enemies: *envie* cannot endure a superiour ; an envious man knows not how to live, but upon the ruines of his neighbour ; he raiseth himself higher, by bringing others lower. Prosperity is an eye-sore to many. Such sheep as have most wooll are soonest fleec'd. The barren tree grows peaceably ; no man meddles with the Ash or Willow ; but the Apple-tree and the Damaskin shall have many rude suitors O then be content to carry a lesser saile, he that hath lesse revenues, hath lesse *envie* ; such as bear the fairest frontispiece, and make the greatest shew in the world, are the *white* for *envie* and malice to shoot at.

3. Plus recensio-
nis.

3. A prosperous condition hath in it *plus recensiois*, a greater reckoning ; every man must be responsible for his talents. Thou that hast great possessions in the world, dost thou trade thy estate for Gods glory ? Art thou *rich in good works* ? Art thou a *κατὰ κοινὸν ἀγαθόν* ; Grace makes a private person a common good. Dost thou disburse thy money for publick uses ? it is lawful (in this sense) to put out our money to use. Oh let us all remember an estate is a *depositum* : we are but stewards, and our Lord and Master will ere long say, *Give an account of your stewardship* : the greater our estate, the greater our charge ; the more our revenues, the more our reckonings. You that have a lesser mill going in the world, be content ; God will expect lesse from you, where he hath sowed more sparingly.

S E C T. XI.

The eleventh Argument to Contentation.

The eleventh Argument is the example of those who have

have been eminent for contentation. *Examples* are usually more forcible than *Precepts*. *Abraham* being call'd out to hot service, and such as was against flesh and blood, was content. God bids him offer up his sonne *Isaac* *; *Gen. 22. 2. this was a great work: *Isaac* was *filius senectutis*, the son of his old age; *filius dilectionis*, the son of his love; *filius promissi*, the sonne of the promise: Christ the Messiah was to come of his line, *In Isaac shall thy seed be blessed*; so that to offer up *Isaac* seem'd not onely to oppose *Abrahams* reason, but his *faith* too; for if *Isaac* die, the world (for ought he knew) must be without a Mediatour. Besides, if *Isaac* be sacrificed, was there no other hand to do it but *Abrahams*? must the Father needs be the Executioner? must he that was the instrument of giving *Isaac* his being, be the instrument of taking it away? yet *Abraham* doth not dispute or hesitate, but believes *against hope*, and is content with Gods prescription. So, when God call'd him to *leave his Countrey* *, he was content. Some would have argued thus: what? leave all my friends, my native soile, my brave situation, and go turn pilgrim? *Abraham* is content: besides, *Abraham* went blindfold, *he knew not whether he went* *. *Heb. 11. 8. God held him in suspense, *Verse 8. he must go wander he knows not where; and when he doth come to the place God had laid out for him, he knows not what oppositions he shall meet with there; the world doth seldome cast a favourable aspect upon strangers *, yet he is content, and obeys; *He sojourned in the land of promise*; * behold a little his pilgrimage. First, he *Gen. 31. 15. goes to *Charran*, a City in *Mesopotamia*; when he had sojourned there awhile, his father dies; then he removes to *Sichem*, then to *Bethlem* in *Canaan*; there a famine ariseth; then he went down to *Egypt*; after that he returns into *Canaan*; when he came there ('tis true, he had a promise) but he found nothing to answer expectation; he had not

Mm

there

there one foot of land, but was an exile: in this time of his sojourning he buried his wife; and as for his dwellings, he had no sumptuous buildings, but led his life in poor cottages: all this was enough to have broken any mans heart. *Abraham* might think thus with himself, Is this the land I must possess? here is no probability of any good; *all things are against me*; well, is he discontented? no; God saith to him, *Abraham*, go, leave thy Countrey; and this word was enough to lead him all the world over; he is presently upon his march; here was a man had learned to be content. But let us descend a little lower, to

* *Socrates Philosophum luculentissimum, pauper semper, multis pedibus incedens, sordidopallio contentus, bonores omniaque terrena contemnens. Plut.*

* *Fubet me fortuna expeditus Philosophari. Seneca.*

* *Pudeat, pudeat illos nominare nos Christianos; quibus quid ad hanc rem attinet, Ethnicis rectius spectant. Hypertus.*

Heathen * *Zeno* (of whom *Seneca* speaks) who had once been very rich, hearing of a ship-wrack, and that all his goods were drowned at Sea; *Fortune*, saith he (he spake in an Heathen dialect) hath dealt well with me, and would have me now to study Philosophy *; he was content to change his course of life, to leave off being a Merchant, and turn Philosopher. And if an Heathen said thus, shall not a Christian much more say, when the world is drained from him, *Fubet Deus mundum derelinquere, & Christum expeditius sequi*, God would have me leave off following the world, and study Christ more, and how to get to heaven? Do I see an Heathen contented, and a Christian disquieted *? How did Heathens vilifie those things which Christians magnifie? though they knew not God, or what true happinesse meant, yet would speak very sublimely of a *Numen* or Deity, and of the life to come, as *Aristotle* and *Plato*; and for those Elizian delights which they did but phantasie, they undervalued and contemned the things here below: it was the doctrine they taught their Scholars, and which some of them practised, that *men should strive to be contented with a little*; they were willing to make an exchange; to have lesse gold, and more learning: and shall not we be content then to have lesse

lesse of the world, so we may have more of Christ: May
 not Christians blush to see Heathens content with a *via-*
ticum, so much as would recruit nature, and to see them-
 selves so transported with the love of earthly things?
 that if they begin a little to abate, and the *bill of provision*
 grows short, they murmur, and are like *Micah*, *Have ye ta-*
ken away my gods, and do you aske me what I ail *? have *Judg 18. 24.
 heathens gone so farre in contentation? and is it not sad
 for us to come short of them that came short of Heaven?
 These *Heroes* of their time, how did they embrace death it
 self? *Socrates* died in prison, *Hercules* was burnt alive, *Ca-*
to (whom *Seneca* calls *, the lively image and portraiture **Virtutum vivax*
 of vertue) thrust through with a sword; but how brave- *imago. Seneca.*
 ly, and with what contentment of spirit did they die?
 shall I, saith *Seneca*, weep for *Cato*, or *Regulus*, or the rest
 of those *Worthies* that died with so much valour and pa-
 tience? Did not crosse providences make them to alter
 their countenance? and do I see a Christian appall'd and
 amaz'd? Did not death affright them? and doth it di-
 stract us? Did the spring-head of Nature rise so high?
 and shall not Grace, like the *waters of the Sanctuary*, rise
 higher? We that pretend to live by faith, may we not go
 to School to them who had no other Pilot but reason to
 guide them? Nay, let me come a step lower, to creatures
 void of reason; we see every creature is contented with
 its allowance; the beasts with their provender, the birds
 with their nests, they live only upon providence; and shall
 we make our selves below them? let a Christian go to
 School to the Oxe and the Asse, and learn contented-
 nesse; we think we never have enough, and are still lay-
 ing up; the Fowles of the aire do not lay up, *they reap*
not, nor gather into barnes *; it is an argument which *Mat. 6. 26.
 Christ brings to make Christians contented with their
 condition; The birds do not lay up, yet they are provi-

ded for, and are contented; *Are ye not* (saith Christ) *much better than they?* but if you are discontented, are ye not much worse than they? let these examples quicken us.

S E C T. XII.

The twelfth Argument to Contentation.

The twelfth Argument to contentment is, Whatever change or trouble a child of God meets with, it is all the hell he shall have. Whatever eclipse may be upon his name, or estate, I may say of it as *Athanasius* of his banishment, it is *nubecula cito transitura*, a little cloud which will soon be blown over; and then his gulf is shot, his hell is past;

Albus ut obscuro detergit nubila celo
Sape Notus, neque parturit imbres
Perpetuos; sic tu Sapiens finire memento
Tristitiam. Hor. Ode 7. l. 1.

Death begins a wicked mans hell, but it puts an end to a godly mans hell. Think with thy self, What if I endure this? it is but a *temporary* hell; indeed if all our hell be here, it is but an easie hell. What is the cup of affliction to the cup of damnation? *Lazarus* could not get a crumb; he was so diseased; that the dogs took pity on him, and (as if they had been his Physicians) *licked his sores*, but this was an easie hell; the *Angels* quickly fetch'd him out of it. If all our hell be in this life, in the midst of this hell we may have the love of God, and then it is no more *Hell*, but *Paradise*. If our hell be here, we may see to the *bottom* of it, it is but skin deep, it cannot touch the soul; and we may see to the *end* of it: 'tis an hell that is short-liv'd &c. After a wet night of affliction comes a bright morning of the Resurrection; if our lives are short, our trials cannot be

*Non desinit
 una rediens
 sp. sua mala max.*

be long. As our *riches take wings* and flie, so do our *sufferings*; then let us be contented.

SECT. XIII.

The thirteenth Argument to Contentation.

The last Argument to contentment is this; To have a competency, and to want *Contentment*, is a great judgement. For a man to have an huge stomach *, that *Caninum appetitum*. whatever meat you give him, he is still craving, and never satisfied; you use to say, this is a great judgement upon the man: Thou who art *beluo pecunie*, a devourer of money, and yet never hast enough, but still criest, *Give, give*, this is a sad judgement; *They shall eat, and not have enough* *. The throat of a malicious man is an open *Se-* *Hos.4.10. *pulchre* *, so is the heart of a covetous man. Covetousness is not onely *malum culpa*, but *malum pœna*; it is not only a *sinne*, but the *punishment* of a sin. 'Tis a secret curse upon a covetous person, he shall thirst, and thirst, and never be satisfied; *He that loveth silver, shall not be satisfied with silver* *, and is not this a curse? what *Eccles.5.10. was it but a severe judgement upon the people of *Judah*? *Ye eat, but ye have not enough; ye drink, but ye are not filled with drink* *. Oh let us take heed of this plague. Did *Hag.1.6. *Esaú* say to his brother, I have *abundance* *, my brother, *Gen.33.9. *or as we translate it, *I have enough*; and shall not a Christian say so much more? 'Tis sad that our hearts should be so dead to heavenly things, and as a sponge to suck in earthly. Let all that hath been said, work our minds to holy Contentation.

CHAP. XII.

Three things inserted by way of Caution.

Caution 1.

IN the next place I come to lay down some necessary Cautions: Though (I say) a man should be contented in every estate; yet there are three estates in which he must not be contented.

1. He must not be contented in a *natural estate*; here he must learn not to be content. A sinner in his pure naturals is under *the wrath of God*[†]; and shall he be content, when that dreadful Vial is going to be poured out? is it nothing to be under the scorplings of divine fury? *Who can dwell with everlasting burnings?* A sinner as a sinner is *under the power of Satan*^{*}, and shall he in *this estate* be contented? who would be contented to stay in the enemies quarters? while we sleep in the lap of sinne, the devil doth to us as the *Philistines* did to *Sampson*, cut the lock of our strength, and put out our eyes^{*}; be not content, O sinner in this estate. For a man to be in debt, body and soul, in fear every hour to be arrested and carried prisoner to hell, shall he now be content? here I preach against contentation. Oh get out of this condition; I would hasten you out of it, as the Angel hastened *Lot* out of *Sodom*^{*}; there is the smell of the fire and brimstone upon you. The longer a man stayes in his sin, the more sinne doth strengthen^{*}; 'tis hard to get out of sinne when the heart as a *Garrison* is victualled and fortified. A young plant is easily removed; but when the tree is once rooted, there is no stirring of it: thou who art rooted in thy pride, unbelief, impenitency, it will cost thee many a sad pull ere thou art plucked out of thy *natural estate*^{*}. 'Tis an hard thing to have a brazen face

and

^{*}Gen. 19. 15.

^{*}Heb. 3. 13.

Vincere consue-
tulinem est du-
ra pugna. Aug.
Τάμιν καὶ διὰ
τῶν σωματικῶν ὀ-
κώσων ἐν σφέ-
τεσι, μᾶλλον
βλάψεις. Hip-
10. r. l. 2. A.
prior. 9.

^{*}Jer. 6. 6.

and a broken heart. *He travelleth with iniquity**, Psal. 7. *Psal. 7. 14.

14. Be assured the longer you travel with your sinnes, the more and the sharper pangs you must expect in the *new-birth*. Oh be not contented with your natural estate. *David saith, Why art thou disquieted O my soul* *? *Psal. 43. 5. but a sinner should say to himself, Why art thou not disquieted, O my soul? why is it that thou layest afflictions so to heart, and canst not lay sin to heart? 'Tis a mercy when we are disquieted about sinne; a man had better be at the trouble of setting a bone, then to be lame, and in pain all his life; blessed is that trouble that brings the soul to Christ. 'Tis one of the worst sights to see a bad conscience quiet; of the two, better is a fever, then a lethargy. I wonder to see a man in his natural estate content; what? content to go to hell?

2. Though in regard of externals a man should be in every state content, yet he must not be content in such a condition wherein God is apparently dishonoured. *Caution. 2.* If a mans trade be such that he can hardly use it, but he must trespass upon a command (and so *make a trade of sinne*) he must not content himself in such a condition; God never called any man to such a calling as is sinful; a man in this case had better knock off and divert; better lose some of his gaine, so he may lessen some of his guilt. So for servants that live in a *profane Family* (the suburbs of hell) where the Name of God is not called upon, unlesse when it is taken in vain, they are not to content themselves in such a place, they are to come out of the *Tents of these sinners*; there is a double danger in living among the prophane.

1. Lest we come to be infected with the poison of their ill example. *Joseph* living in *Pharaohs Court*, had learned to *swear by the life of Pharaoh* *. We are prone *Gen. 42. 15. to suck in example; men take in deeper impressions by *plu magis quam legibus.* the

the eye than by the ear. *Dives* was a bad patterne, and he had many brethren that seeing him sinne, trode just in his steps; therefore saith he, I pray thee send him to my *Fathers house; for I have five brethren: that he may testifie to them, that they come not into this place of torment.* *Dives* knew which way they went; it is easie to catch a disease from another, but not to catch health. The bad will sooner corrupt the good, than the good will convert the bad; take an equal quantity and proportion, so much sweet wine with so much sower vineger; the vineger will sooner soure the wine, than the wine will sweeten the vineger. Sinne is compared to the *plague* *, and to *leaden* *, to shew of what a spreading nature it is. A bad master makes a bad servant. *Jacobs* cattle by looking on the rods which were speckled, and ring-strak'd, conceived like the rods: We do as we see others before us; especially above us. If the head be sick, the other parts of the body are distempered. If the Sunne shine not upon the mountaines, it must needs set in the Valleys. We pray, *Lead us not into temptation*; and do we lead our selves into temptation? *Lot* was the worlds miracle, who kept himself fresh in *Sodoms* salt water.

2. By living in an evil Family, we are liable to incurre their punishment; *Pour out thy wrath upon the families that call not upon thy Name* †. For want of pouring out prayer, the wrath of God was ready to be poured out. 'Tis dangerous living in the *Tents of Kedar*. When God sends his *flying roll*, written within and without with curses, it enters into the house of the thief and perjurer, and it consumes the timber and the stones thereof *. Is it not of sad consequence to live in a prophane perjurd Family, when the sin of the Governour pulls his house about his ears? if the stone and timber be destroyed, how shall the servant escape? And suppose God send not a *temporal* roll of cur-

ses

* Luk 16. 27, 28

* 1 King 8. 38.

* 1 Cor. 5. 7.

* Jer. 13. 25.

* Zach. 5. 4.

ses in the family, there is a *spiritual* roff, and that is worse*. *Prov. 4. 13.*
 Be not content to live where Religion dyes. *Salute the brethren, and Nymphas, and the Church which is in his house**; the house of the godly is a little Church, the house of the wicked a little bell*. *Col. 4. 15.*
 Oh incorporate your selves into a Religious Family; the house of a good man is perfum'd with a blessing*. *Prov. 7. 17.*
 When the holy oyl of grace is poured on the head, the *savour* of this ointment sweetly diffuseth it self, and the *vertue* of it runs down upon the skirts of the Family. Pious examples are very magnetical and forcible. *Seneca* said to his sister, Though I leave you not wealth, yet I will leave you a good example. Let us ingrasse our selves among the Saints, by being often among the spices, we come to smell of them. *Prov. 3. 33.*

3. The third Caution is, though in every condition we must be content, yet we are not to content our selves with a little grace. Grace is the best blessing. Though we should be contented with a competency of estate, yet not with a competency of grace: It was the end of Christs Ascension to heaven, to give gifts; and the end of those gifts, that we may grow up into him who is the head, Christ. *Ephes. 4. 15.*
 Where the Apostle distinguisheth between our being in Christ, and our growing in him; our ingrasping, and our flourishing: be not content with a modicum in Religion.

'Tis not enough that there be life, but there must be fruit. Barrenness in the Law was accounted a curse. The farther we are from fruit, the nearer we are to cursing*. 'Tis a sad thing when men are fruitful only in the unfruitful works of darkness. Be not content with a dram or two of grace; next to a still-borne, a starveling in Christ is worst. Oh covet more grace, never think thou hast enough; it is *bona et honesta avaritia*; we are

¹ Cor. 12. bid to covet the best things *; it is an heavenly ambition, when we desire to be high in Gods favour; a blessed contention, when all the strife is, who shall be most holy. Saint Paul, though he was content with a little of the world; yet not with a little grace; he reached forward, and pressed towards the mark of the high calling of God in Christ Jesus *. A true Christian is a wonder, he is the most contented; and yet the least satisfied: he is contented with a morsel of bread, and a little water in the Cuse, yet never satisfied with grace; he doth *anhelare*, pant and breath after more; this is his prayer, Lord, more conformity to Christ, more communion with Christ; he would fain have Christs Image more lively pictured upon his soul. True grace is alwaies progressive: as the Saints are called *Lamps* and *Starres* in regard of their light, *flowers of righteousness* for their groweth; they are indeed like the tree of life, bringing forth several sorts of fruit.

¹⁶ 61. 3.

A true Christian grows, 1. *Forma*, in beauty. Grace is the best complexion of the soul; it is at the first plantation like *Rachel*, fair to look upon; but still the more it lives, the more it sends forth its rayes of beauty. *Abrahams* faith was at first beautifull; but at last it did shine in its orient colours, and grew so illustrious, that God himself was in love with it, and makes his faith a pattern to all Believers.

2. A true Christian grows *Suavitate*, in sweetnesse. A poysonful weed may grow as much as the Hyssop, or Rose-mary; the Poppy in the field; as the Corn, the Crab as the Pearmain; but the one hath a harsh sower taste, the other mellow as it grows. An Hypocrite may grow in outward demensions, as much as a childe of God; he may pray as much, profess as much; but he grows ovely in magnitude, he brings forth sower grapes, his du-

ties are leavened with pride: the other ripens as he grows; he grows in love, humility, faith, which do mellow and sweeten his duties, and make them come off with a better relish. The Beleever grows as the flower, he casts a fragrancy and perfume.

3. A true Christian grows *Robore*, in strength; he grows still more rooted and sealed. The more the tree grows, the more it spreads its root in the earth*: A Christian who is a Plant of the heavenly *Jerusalem*, the longer he grows, the more he incorporates into Christ, and sucks spiritual juice and sap from him; he is a dwarf in regard of humility, but a Gyant in regard of strength. He is strong to do duties, to bear burdens, to resist temptations.

* *ἵππη Ζευκρίστ.*
Col. 2.7.

4. He grows *Figore*, in the exercise of his grace; He hath not onely oil in his lamps, but his lamps are burning and shining. Grace is agil and dexterous. Christs vines do flourish*, hence we read of a *lively hope**, and a *servent love**; here is the activity of grace. Indeed some-times grace is as a sleepy habit in the soul, like sap in the vine, not exerting its vigour, which may be occasion'd through spiritual sloth, or by reason of falling into some sin; but this is only *pro tempore* for a while; the spring of grace will come, the flowers will appear, and the fig-tree put forth her green figs. The fresh gales of the Spirit do sweetly revive and refocillate grace. The Church of Christ, whose heart was a garden, and her graces as precious spices, pray for the heavenly breathings of the Spirit, that her sacred spices might flow out.

* Cant. 6. 11.
* 1 Pet. 1. 3.
* 1 Pet. 1. 22.

* Cant. 4. 16.

1. A true Christian grows *Incremento*, both in the kind and in the degree of grace. To his spiritual living he gets an augmentation: he adds to faith, vertue; to vertue, knowledge; to knowledge, temperance, &c. * here is grace growing in the kind; and he goes on from faith to

* 2 Pet. 1. 5, 6.
* Rom. 1. 17.

faith*; there is grace growing in the degree. *We are bound to give thanks to God for you brethren, because your faith groweth exceedingly**, *1 Thes. 1. 3.*; it encreaseth over and above. And the Apostle speaks of those spiritual plants which were laden with Gospel fruit*, *Phil. 1. 11.* A Christian is compar'd to the *Vine*, (an embleme of fruitfulness,) he must bear full clusters; we are bid to *perfect* that which is *lacking in our faith**. A Christian must never be so old as to be past bearing; he brings forth fruit in *his old age**. An heaven-born plant is ever growing; he never thinks he grows enough; he is not content unless he add every day one cubit to his spiritual stature. We must not be content just with so much grace as will keep life and soul together; a dram or two must not suffice, but we must be still encreasing *with the encrease of God**: We had need *renew our strength as the Eagle**; our sins are renewed, our wants are renewed, our tentations are renewed, and shall not our strength be renewed? Oh be not content with the first *embryo* of grace, grace in its infancy and minority. You look for degrees of glory; be you Christians of degrees. Though a Believer should be contented with a *modicum* in his estate, yet not with a *modicum* in Religion. A Christian of the right breed labours still to excell himself, and come nearer unto that holiness in God, who is the Original, the pattern and prototype of all holiness.

* 1 Thes. 1. 3.

* Phil. 1. 11.

* 1 Thes. 3. 10.

* Phil. 9. 14.

* Col. 2. 9.

* Isa. 40. 31.

CHAP. XIII.

Use 4. *Shewing how a Christian may know whether he hath learned this divine Art.*

Use IV.

Use IV. **T**HUS having laid down these three Cautions, I proceed in the next place to an Use of Trial. 4. How may a Christian know that he hath learned this lesson of Contentment? I shall lay down some *επιτετα*, or characters by which you shall know it.

Use IV.
Trial.

1. A contented spirit is a *silent spirit*. He hath not one word to say against God; I was *dumb* or *silent*, because *thou, Lord, didst it**, Psal. 39. Contentment silenceth all dispute; *He sitteth alone and keepeth silence**. There is a *sinfull* silence, when God is dishonoured, his truth wounded, and men hold their peace; this silence is a loud sin; and there is an *holy* silence, when the soul sits down quiet and content with its condition; When Samuel tells Eli that heavy message from God, that he would judge his house, and that the iniquity of his family should not be purged away with sacrifice for ever*, doth Eli murmur, or dispute? No, he hath not one word to say against God; *It is the Lord, let him doe what seemeth him good**. A discontented spirit saith as Pharaoh, *Who is the Lord?* why should I suffer all this? why should I be brought into this low condition? *Who is the Lord?* But a gracious heart saith as Eli, *It is the Lord*, let him do what he will with me. When Nadab and Abihu, the sons of Aaron, had offered up *strange fire*, and fire went from the Lord, and devoured them*, is Aaron now in a passion of discontent? No, *Aaron held his peace**. A contented spirit is never angry, unlesse with himself for having hard thoughts of God. When Jonah said, *I do well to be angry*; this was not a contented spirit, it did not become a Prophet.

2. A contented spirit, is a *cheerful spirit*. The Greeks call it *εὐθυμία*. Contentment is something more than *Patience*; for patience denotes only submission*, Content-

significat, ad-
versus susti-
nere, Syriac.
idem, persevera-
re, Calaubon.

* Mat. 6. 24.

* Aug.

* 2 Cor. 12. 10

* 2 Cor. 9. 7.

* Matth. 9. 1.

3. Charact.

* Job. 1. 21.

* Εἰ πάντες ἐν-

δοκίμῃ ᾔτι.

* 1 Thel. 5.

ment denotes *chearfulness*. A contented Christian is more than passive; he doth not only *bear the Cross*, but *take up the Cross* *. He looks upon God as a wife God; and whatever he doth, though it be not *ad voluntatem*, yet *ad sanitatem* *, it is in order to a cure: Hence the contented Christian is chearful, and with the Apostle, *takes pleasure in infirmities, distresses, &c.* * He doth not onely submit to Gods dealings, but rejoyce in them, he doth not onely say, *just is the Lord* in all that is befallen me; but *Good is the Lord*. This is to be contented. A fullen Melancholy is hateful; it is said, God loves a *chearful giver* *; I, and God loves a *chearful liver*. We are bid in Scripture not to be *careful*, but we are no where bid not to be *chearful*. He that is contented with his condition doth not abate of his spiritual joy; and indeed he hath that within him which is the ground of chearfulness; he carries a pardon sealed in his heart *.

3. A contented spirit, is a *thankful spirit* *. This is a degree above the other; *In every thing giving thanks* *. A gracious heart spies mercy in every condition, therefore hath his heart scrued up to thankfulness; others will bless God for prosperity, he blesteth him for affliction. Thus he reasons with himself, Am I in want? God sees it better for me to want than to abound; God is now dieting of me, he sees it better for my spiritual health, sometimes to be kept fasting; therefore he doth not onely submit, but is thankful. The malecontent is ever complaining of his condition; the contented spirit is ever giving thanks. Oh what height of grace is this! A contented heart is a *Temple* where the praises of God are sung forth, not a *Sepulchre* wherein they are buried. A contented Christian in the greatest straits hath his heart enlarged; and dilated in thankfulness. He oft contemplates Gods love in Election, he sees that he is a

monument of mercy, therefore desires to be a *pattern* of praise. There is alwaies gratulatory musick in a contented soul; the Spirit of grace works in the heart like new wine, which under the heaviest pressures of sorrow, will have a vent open for thankfulness; this is to be content.

4. He that is content, no condition comes amisse to him; so it is in the *Text*, *in quocunque statu, in whatsoever state I am**. A contented Christian can, *prout res exigit*, turn himself to any thing; either want, or abound. The

people of Israel knew neither how to abound, nor yet how to want * ; when they were in want, they murmured ; *Can God prepare a table in the wilderness ?* and when they ate and were filled, then they lifted up the heel. Paul knew how to manage every estate ; he could be either a note higher , or lower ; he was (in this sense) an *Universalist*, he could do any thing that God would have him * : If he were in prosperity, he knew how to be thankful ; if in adversity, he knew not how to be patient ; he was neither lift up with the one, nor cast down with the other. He could carry a greater saile , or lesser * ; Thus a contented Christian knows how to turn himself to any condition. *Sicut bonus est dux & peritus, qui in quolibet exercitus operatur secundum exigentiam ejus ; & coriarius, qui ex quolibet corio facit optimos salulares ; ita Christianus sapiens, qui fit quolibet statu bene se gerere.* We have those who can be contented in *some* estate , but not in every estate. They can be content in a wealthy estate, when they have the streames of milk and honey ; while God shines upon their head ; now they are content ; b

* Καὶ ἄλλοις
καυχῆσθαι οὐδε,
καὶ λίσσασθαι φέρειν,
καὶ ἐνδοξεύειν, καὶ
ἐπιδεσπάζειν.
Chrysost.

4 Ὁι Ἰσραηλῖται ἔτε
ποιῶν ἥδιστον, κατελάλη-
σαν γὰρ τῷ Θεῷ, καὶ ἔειπον,
Μὴ συνάσεται ὁ Θεὸς ἐπι-
μάμην προπύζων, ἀλλ' ὥς-
το ἡσυχάζει· ἐραρον γὰρ καὶ
ἀνεπαίδωσαν καὶ ἀπελάμπ-
σαν, Theophylact.

* Similes est vita rota, in
cujus modè infimâ, modo su-
periori parte versamur. A qui.
1128.

* Magna & rara virtus
est imbeculus esurire; in-
ter vestes algere, inter hono-
res humilari. Sciois Han-
nibal penuriam pati, nesci-
re abundare; nam delicias
Caputina Hannibalem in-
victum evocavit, & Roma-
nis jam impetum vincendum
objecerunt. Bern.
Aqui nas.

* 100. 17. 18.
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not able to rule their own spirits.

5. He that is contented with his condition, to rid himself out of trouble, will not run himself into sin. I deny not but a Christian may lawfully seek to change his condition; so far as Gods providence doth go before, he may follow; but when men will not follow providence, but run before it, as he said, *This evil is of the Lord, why should I wait any longer* *? If God doth not open the door by his providence, they will break it open, and winde themselves out of affliction by sinne; bringing their souls into trouble by bringing their estates out of trouble. This is farre from holy Contentation, this is unbelief broken out into rebellion. A contented Christian is willing to wait Gods leasure, and will not stir till God open a door. As Paul said in another case, *They have beaten us openly, uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily: nay verily, but let them come themselves and fetch us out* *. So with reverence saith the contented Christian, God hath cast me into this condition; and though it be sad and troublesome, yet I will not stir, till God by a clear providence fetch me out. Thus those brave-spirited Christians, *Heb. 11. 35. They accepted not deliverance* *, that is, upon base dishonourable termes. *Heb. 11. They would rather stay in prison, than purchase their liberty by carnal compliance. *Eftius* observes on the place, they might not only have had their enlargement, but been rais'd to honour, and put into offices of trust; yet the honour of Religion was dearer to them, than either liberty or honour. A contented Christian will not remove, till as the Israelites, he see a pillar of cloud and fire going before him: *it is good that a man should both hope and quietly wait for the salvation of the Lord* *. 'Tis good to stay Gods leasure, and not to extricate our selves out of

5. Character.

* 2 King. 6.

* Acts 16. 37.

* Heb. 11.

* Lam. 3. 26.

O o

trouble,

trouble, till we see the Star of Gods providence pointing out a way to us.

CHAP. XIV.

Use 5. Containing a Christian Directory, or Rules about Contentment.

*Use 5.
Direction.*

Use V. I Proceed now to an use of direction, to shew Christians how they may attaine to this *Divine Art of Contentation*. Certainly it is feasible, others of Gods Saints have reached to it. *St. Paul* here had it; and what do we think of those we read of in that little book of Martyrs: *Heb. 11.* who had trials of *cruel mockings and scourgings*, who wandred about in *Deserts and Caves*, yet were contented; so that it is possible to be had. And here I shall lay down some Rules for holy Contentment.

SECT. I.

I. Rule. Advance Faith.

All our disquiets do issue immediately from unbelief. 'Tis this that raiseth the storm of discontent in the heart. Oh set Faith a work; 'tis the property of faith to silence our doubtings, to scatter our fears, to still the heart when the passions are up. Faith works the heart to a sweet serene compofure; 'tis not having *food and raiment*, but having *Faith* which will make us content. Faith chides down passion; When Reason begins to sink, let Faith twim.

Quest.

Answ. I.

Quest. How doth Faith work Contentment?
Answ. I. Faith shews the soul, that whatever its trials are, yet it is from the hand of a Father; 'tis indeed a bitter

bitter cup; but, *Shall I not drink the cup which my Father hath given me to drink?* 'tis in love to my soul: God corrects with the same love he crowns me; God is now training me up for heaven; he carves me, to make me a polished staff. These sufferings bring forth patience, humility, even the peaceable fruits of righteousness*. And if God can bring such sweet fruit out of a fower stock, let him graft me where he please. Thus Faith brings the heart to holy contentment.

Heb. 12. 11.

2. Faith sucks the honey of Contentment out of the hive of the Promise. Christ is the vine, the Promises are the clusters of Grapes that grow upon this vine; and Faith presseth the sweet wine of Contentment out of these spiritual clusters of the Promises. I will shew you but one cluster; *The Lord will give the grace and glory*: here is enough for Faith to live upon. The Promise is the flower out of which Faith distils the spirits and quintessence of divine Contentment. In a word, Faith carries up the soul, and makes it aspire after more noble and generous delights than earth affords, and to live in the world above the world*. Would you lead contented lives? live up to the height of your Faith.

Psal. 84. 11.

* *Discite in hoc mundo supra mundum esse.*
Ambrose.

SECT. II.

2. Rule. Labour for Assurance.

Oh let us get the interest clear'd between God and our own souls. *Interest* is a word much in use, a pleasing word, Interest in great friends, interest-money; Oh if there be an interest worth looking after, 'tis an interest between God and the soul; Labour to say, *My God*. To be without money, and without friends, and without God too*, is sad; but he whose faith doth flourish into assurance, that can say, *I know in whom I have believed**.

Eph. 3. 12.

2 Tim. 1. 12.

(as Saint Paul;) that man hath enough to give his heart contentment. When a mans debts are paid, and he can go abroad without fear of arresting, what contentment is this! Oh, let your title be cleared, if God be ours, whatever we want in the creature, is infinitely made up in him. Do I want bread? I have Christ the bread of life. Am I under defilement? his blood is like the trees of the Sanctuary; not only for meat, but medicine*. If any thing in the world be worth labouring for, it is to get sound evidences that God is ours. If this be once clear'd, what can come amisse? No matter what stormes I meet with, so that I know where to put in for harbour. He that hath God to be his God is so well contented with his condition, that he doth not much care whether he hath any thing else. To rest in a condition where a Christian cannot say God is his God, is matter of *fear*; and if he can say so truly, and yet is not contented, is matter of *shame*. David *encouraged himself in the Lord his God*[†]; it was sad with him, *Ziklag* burnt, his wives taken captive, he lost all, and like to have lost his Souldiers hearts too, (for they *sake of stoning him*;) yet he had the ground of Contentment within him, *viz. an interest in God*, and this was a pillar of supportment to his spirit. He that *knows God is his*, and all that is in God is *for his good*; if this doth not satisfie, I know nothing will.

* Ezek. 47. 12.

† 1 Sam. 30.

S E C T. III.

3. Rule. Get an humble spirit.

The humble man is the contented man; if his *estate* be low, his heart is lower than his estate, therefore be content. If his *esteem* in the world be low, he that is little in his own eyes, will not be much troubled to be little in the eyes of others. He hath a meaner opinion of himself than others can

can have of him. The humble man studies his own unworthinesse; he looks upon himself as *lesse than the least* of Gods mercies*, and then a *little* will content him: He cries out with *Paul*, that he is *the chief of sinners**; therefore doth not murmur, but admire: He doth not say his comforts are small, but his finnes are great. He thinks it a mercy he is out of hell, therefore is contented. He doth not go to carve out a more happy condition to himself; he knows the worst piece God cuts him, is better than he deserves. A proud man is never contented, he is one that hath an high opinion of himself; therefore under small blessings is disdainful, under small crosses impatient. The humble spirit is the contented spirit; if his crosse be light, he reckons it in the Inventory of his mercies; if it be heavie, yet takes it upon his knees, knowing that when his estate is worser, it is to make him better. Where you lay humility for the foundation, Contentment will be the superstructure.

CHAP. IV.

4. Rule. *Keep a clear conscience.*

1 Tim. 3. 9.

Contentment is the *Manna* that is laid up in the *Arke* of a good conscience; Oh take heed of indulging any sinne. 'Tis as natural for guilt to breed disquiet, as for putrid matter to breed vermine. Sinne lies as *Jonah* in the ship, it raiseth a tempest. If dust or motes be gotten into the eye, they make the eye water, and cause a forenesse in it; if the eye be clear, then it is free from that forenesse: If sinne be gotten into the conscience, which is as the eye of the soul, then grief and disquiet breeds there; but keep the eye of conscience clear, and all is well. What

* Prov. 27. 7.

Salomon saith of a good stomach, I may say of a good conscience: To the hungry soul every bitter thing is sweet; so to a good conscience every bitter thing is sweet; it can pick contentment out of the Grosse. Good conscience turnes the waters of Marsh into wine. Would you have

* Acts 13. 1.

a quiet heart? get a smiling conscience. I wonder not to hear Paul say, he was in every state content, when he could make that triumph, I have lived in all good conscience to this day. When once a mans reckonings are clear, it must needs let in abundance of contentment into the heart. Good conscience can suck contentment*

* 2 Cor. 1. 12.

out of the bitterest drugges, under slanders, This is our rejoicing, the Testimony of our conscience: in case of imprisonment, Paul had his prison-songs, and could play the sweet lesson of contentment when his feet were in the stocks*; one calls it bona-conscientia Paradisus, the Paradi-*

* AGS 16. 25.
Augustine.

dise of a good conscience; and if it be so, then in prison we may be in Paradise. When the times are troublesome, good conscience makes a calme; if conscience be clear, what though the dayes be cloudy? Is it not a contentment to have a friend alwayes by, to speak a good word for us? such a friend is conscience. Good conscience as Davids Harp, drives away the evil spirit of discontent.

* Nehem. 2. 2.

When thoughts begin to arise, and the heart is disquieted, Conscience saith to a man as the King did to Nehemiah, Why is thy countenance sad? So saith conscience, Hast not thou the seed of God in thee? art not thou an heir of the Promise? Hast not thou a treasure that thou canst never be plundered of? Why is thy countenance sad? Oh keep conscience clear, and you shall never want contentment. For a man to keep the pipes of his body, the veins and arteries free from colds and obstructions, is the best way to maintaine health: So, to keep conscience clear, and to preserve it from the obstructions of guilt, is the best way to maintaine contentment. First, conscience is pure, and then peaceable.

SECT

S A C T. V.

5. Rule. Learn to deny your selves.

Look well to your affections, bridle them in. Do two things;

- { 1. Mortifie your desires.
- { 2. Moderate your delights.

1. *Mortifie your desires.* We must not be of the Dragons temper, who (they say) is so thirsty, that no water will quench his thirst; *Mortifie therefore your inordinate affection*; in the Greek it is *ἐνδυναμωσάτω*, your evil affection; to shew that our desires when they are inordinate, are evil. Crucifie your desires, be as dead men; a dead man hath no appetite.

* Col. 3. 5.

Quest. How should a Christian mortify his desires?

Quest.

Ans. 1. Get a right judgement of the things here below: They are mean, beggarly things; *Wilt thou set thine eyes upon that which is not*? The appetite must be guided by reason; the affections are the feet of the soul, therefore they must follow the judgement, not lead it.

Ans.

* Prov. 23. 5.

2. Often seriously meditate of mortality; Death will soone crop those flowers which we delight in, and pull down the fabrick of those bodies which we so garnish and beautifie. Think when you are locking up your money in your chest, who shall shortly lock you up in your coffin.

2. *Moderate your delights.* Set not your hearts too much upon any creature^r. What we over-love, we shall over-grieve. Rachel set her heart too much upon her children, and when she had lost them, she lost her self too; such a veine of grief was opened as could not be stetched, *she refused to be comforted*. Here was discontent. When we let any creature lye too near our heart, when God pulls away

* Psal 62. 10.

away that comfort, a piece of our heart is rent away with it. Too much fondnesse ends in frowardnesse. Those that would be content in the want of mercie, must be moderate in the enjoyment. *Jonathan* dipt the rod in honey, he did not thrust it in. Let us take heed of ingulphing our selves in pleasure; better have a spare diet, than by having too much, to surfeit.

SECT. VI.

6. Rule. *Get much of heaven into your heart.*

Spiritual things satisfie; the more of heaven is in us, the lesse earth will content. He that hath once tasted the love of God*, his thirst is much quenched toward sublu-
nary things; the joyes of Gods Spirit are heart-filling and heart-cheering joyes; he that hath these, hath heaven begun in him, *Rom. 14. 17.* and shall we not be content to be in heaven? Oh get a sublime heart, *Seek the things that are above**; flie aloft in your affections, thirst after the graces and comforts of the Spirit; the Eagle that flies above in the aire, fears not the stinging of the serpent; the serpent creeps on his belly, and stings only such creatures as go upon the earth.

Discontent is a Serpent that stings onely an earthly heart; an heavenly soul that with the Eagle flies aloft, finds abundantly enough in God to give contentment, and is not stung with the cares and disquiets of the world.

SECT. VII.

7. Rule. *Look not so much on the dark side of your condition, as on the light.*

God doth chequer his providences, white and black, as the pillar of cloud had its light side and dark; look on the

* Col. 3. 1.

the light side of thy estate; who looks on the back side of a landskip? Suppose thou art cast in a Law-suit, there is the *dark side*; yet thou hast some land left, there is the *light side*. Thou hast sicknesse in thy body, there is the *dark side*; but grace in thy soul, there is the *light side*. Thou hast a childe taken away, there is the *dark side*; thy husband lives, there is the *light side*. Gods providences in this life are various, represented by those speckled horses among the Myrtle-trees, which were * the red and *Zach. 1. 8. *white*; mercies and afflictions are inter-woven; God doth speckle his work. Oh, saith one, I want such a comfort: but weigh all thy mercies in the balance, and that will make thee content. If a man did want a finger, would he be so discontented for the losse of that, as not to be thankful for all the other parts and joynts of his body? Look on the *light side* of your condition, and then all your discontents will easily disband; do not pore upon your losses, but ponder upon your mercies. What? wouldst thou have no crosse at all? Why should one man think to have all good things, when himself is good but in part? shouldst thou have no evil about thee, who hast so much evil in thee? thou art not fully sanctified in this life, how then thinkest thou to be fully satisfied? never look for perfection of contentment till there be perfection of grace.

S E C T. VIII

8. Rule. Consider in what a posture we stand here in the world.

I. We are in a *military* condition, we are *souldiers*†; *2Tim. 2. 3. now a souldier is content with any thing: what though he hath not his stately house, his rich furniture, his soft bed, his full table? yet he doth not complain; he can lie in straw as well as down; he mindes not his lodging, but his

his thoughts run upon dividing the spoile, and the garland of honour that shall be set upon his head; and for hope of this, he is content to run any hazard, endure any hardship. Were it not absurd to hear him complaine that he wants such provision, and is faine to lie out in the fields? a Christian is a *military person*, he fights the Lords battles, he is Christs Ensigne-bearer. Now what though he endures hard fare, and the bullets flie about? he fights for a crown, and therefore must be content.

2. We are in a *peregrine condition*; Pilgrims and Travellers. A man that is in a strange countrey is contented with any diet or usage; he is glad of any thing, though he hath not that respect or attendance as he looks for at home; nor is capable of the priviledges and immunities of that place, he is content; he knows when he comes into his own countrey, he hath lands to inherit, and there he shall have honour and respect: So it is with a childe of God, he is in a pilgrim-condition; *I am a stranger with thee, and a sojourner, as all my fathers were* *. Therefore let a Christian be content: he is *in* the world, but not of the world; he is born of God, and is a Citizen of the new *Jerusalem* *; therefore, though *he hunger and thirst, and have no certaine dwelling place* *, yet he must be content; it will be better when he comes into his own countrey.

* Psal. 39. 12.

* Heb. 12. 10.

* 1 Cor. 4. 11.

3. We are in a *mendicant condition*; we are beggars, we beg at heaven gate, *Give us this day our dayly bread*; we live upon Gods almes, therefore must be content with any thing; a beggar must not pick and choose, he is contented with the refuse. Oh, why dost thou murmur that art a beggar, and art fed out of the almes-basket of Gods providence?

SECT. IX.

9. Rule. *Let not your hopes depend extrinsicè upon these outward things.*

Leane not upon sandy pillars; we oft build our comfort upon such a friend or estate, and when that prop is removed, all our joy is gone, and our hearts begin either to *faile* or *fret*. A lame man leanes on his crutches, and if they *break* he is undone: let not thy contentment go upon crutches which may soon fail; the ground of contentment must be within thy self. The word *αὐτάρκεια*, which is used for contentment, signifies self-sufficiency; a Christian hath that from within that is able to support him; that strength of Faith and *good hope through grace*, as bears up his heart in the deficiency of outward comforts. The Philosophers of old, when their estates were gone, yet could take contentment in the goods of the mind, their learning and vertue; and shall not a believer much more in the grace of the Spirit that rich enamel and embroidery of the soule? Say with thy self, If friends leave me, if riches take wings, yet I have that within comforts me, *viz.* an heavenly treasure, *Omnia mea mecum porto*; when the blossomes of my estate are blown off, still there is the sap of contentment in the root of my heart, I have still an interest in God, and that interest cannot be broken off. Oh never place your felicity in these dull and beggerly things here below.

SECT. X.

10. Rule. *Let us often compare our condition.*

Quest. *How should I compare?*

Ans. Make this five-fold comparison.

1. Comparisons

P p 2

1. Let

1. Let us compare our condition and our desert together; if we have not what we desire, we have more than we deserve. For our *mercies*, we have deserved *lesse*; for our afflictions, we have deserved *more*.

1. First, in regard of our *mercies*, we have deserved *lesse*. What can we deserve? *Can man be profitable to the Almighty?* we live upon free grace. *Alexander* gave a great gift to one of his Subjects; the man being much taken with it, This (saith he) is more than I am worthy of; I do not give thee this, saith the King, because thou art worthy of it, but I give a gift *like Alexander*. Whatever we have is not *merit*, but *bounty*; the least bit of bread is more than God owes us; we can bring faggots to our own burning, but not one flower to the garland of our salvation; he that hath the least mercy, will die in God's debt.

2. Secondly, in regard of our *afflictions*, we have deserved more. *Thou hast punished us lesse than our iniquities deserve*. Is our condition sad? we have deserved it should be worse; hath God taken away our estate from us? he might have taken away Christ from us: hath he thrown us into prison? he might have thrown us into hell; he might as well damne us, as whip us; this should make us contented.

* Ezra 9. 13.

2. Comparison.

* Dum tibi aliena pericula memoras, militis peras tua. *Uld. Soliloq. l. 1.*

1. Let us compare our condition with others; and this will make us content; we look at them who are above us, let us look at them who are below us; we see one in his silks, another in his sackcloth; one hath the waters of a full cup wrung out to him, another is mingling his drink with teares; how many pale faces do we behold, whom not sicknesse, but want hath brought into a consumption! think of this, and be content. 'Tis worse with them, who perhaps deserve better than we, and are higher in Gods favour. Am I in prison? was not Daniel

Daniel in a worse place, *viz.* the Lions den? Do I live in a mean cottage? look on them who are banished from their houses. We read of the primitive Saints, *that they wandered up and down in sheeps skins and Goats skins, of whom the world was not worthy**. Hast thou a gentle fit of a rague? look on them who are tormented with the stone and gout, &c. others of Gods children have had greater afflictions, and have borne them better than we. *Daniel* fed upon pulse, and drank water, yet was fairer than they who ate of the Kings portion*; some Christians who have been in a lower condition, that have fed upon pulse and water, have looked better; *viz.* been more patient and contented than we who enjoy abundance. Do others rejoyce in affliction, and do we repine? Can they take up their Crosse and walk chearfully under it, and do we under a lighter Crosse murmur?

*Heb. xi. 37.

*Dan. i. 15.

3. Let us compare our condition with Christs upon earth; what a poor, mean condition was he pleased to be in for us? he was contented with any thing. *For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor**. He could have brought down an house from heaven with him, or challenged the high places of the earth; but he was contented to be in the wine-press, that we might be in the wine-cellar; and to live poor, that we might die rich; the manger was his cradle, the cobwebs his canopy; he, who is now preparing mansions for us in heaven, had none for himself on earth, *he had nowhere to lay his head*. Christ came in *forma pauperis*; who being in the form of God took upon him the form of a servant*. We read not of any summes of money he had; when he wanted money, he was fain to work a miracle for it*. Jesus Christ was in a low condition, he was never high, but when he was lifted up

3. Comparison.

*2 Cor. 8. 9.

*Phil. 2. 7.

*Matth. 17. 27.

upon the Crosse, and thus was his humility; he was content to live poor, and die cursed. Oh compare your condition with Christs.

4. *Comparison.* 4. Let us compare our condition with what it was once, and this will make us content.

1. First, let us compare our *spiritual estate* with what it was once. What were we when we lay in our blood? we were heirs apparent to hell, having no right to pluck one leaf from the tree of the promise; it was a *Christlesse*

Ephes. 2. 12.* and *hopelesse condition, *Ephes. 2. 12*, but now God hath cut off the entaile of hell and damnation; he hath taken you out of the wild Olive of nature, and engrafted you into Christ, making you living branches of that living Vine; he hath not only caused the light to shine *upon* you, but *into* you*, and hath interested you in all the priviledges of sonship; is not here that which may make the soul content?

2. Secondly, let us compare our *temporal estate* with what it was once: alas, we had nothing when we stepp'd out of the womb; *For we brought nothing with us into the world**; if we have not that which we desire, we have more than we did bring with us; we brought nothing with us (*but sinne*;) other creatures bring something with them into the world; the Lamb brings wool, the silkworm silk, &c. but we brought nothing with us. What if our condition at present be low? it is better than it was once; therefore having food and raiment, let us be content; whatever we have, Gods providence fetcht it in to us; and if we lose all, yet we have as much as we brought with us. This was that that made *Job* content,

Job 1. 21.* *Naked came I out of my mothers womb; as if he had said, though God hath taken away all from me, yet why should I murmur; I am as rich now as I was when I came into the world; I have as much left as I brought with me; naked

naked came I hither; Therefore blessed be the Name of the Lord.

5. Let us compare our condition with what it shall be shortly. There is a time shortly coming, when if we had all the riches of *India*, they would do us no good; we must die, and can carry nothing with us, so saith the Apostle, *It is certain, we can carry nothing out of the world**; *1 Tim. 6. 7. therefore it follows, *having food and raiment, let us be therewith content*, Verse 8. Open the rich mans grave, and see what is there; you may find the *Misers* bones, *Vetera frangitur sepulchra, ossa divitum agnoscas, non opes.* Bede. but not his riches: were we to live for ever here, or could we carry our riches into another world, then indeed we might be discontented when we look upon our empty bags; but it is not so: God may presently seal a warrant for death to apprehend us; and when we die, we cannot carry our estate with us. Honour and riches descend not into the grave, why then are we troubled at our outward condition? why do we disguise our selves with discontent? Oh lay up a stock of grace, be rich in Faith and good works, these *riches will follow us**; no other coin but grace will passe currant in Heaven; silver and gold will not go there; labour to *be rich towards God**; and as for other things, be not solicitous, *we shall carry nothing with us.* *Rev. 14. 13. *L. k. 11. 21.

SECT. XI.

II. Rule. Go not to bring your condition to your mind, but bring your mind to your condition.

The way for a Christian to be contented, is not by raising his estate higher, but by bringing his spirit lower; not by making his barns wider, but his heart narrower †. *Non qui parum habet, sed qui plus cupit, pauper est. Laerte.

Diogenes. Si vis esse Dives (inquit Pythocles) non est pecunia adjuvandum, sed cupiditas subtrahendum. Πλούσιος γὰρ ἐκ τοῦ πολλῶν χρημάτων ἰσχυρῶς ὄντος, καὶ πολλὰ περιβεβλημένου, ἀλλ' ὁ μὲν δὲν χρημάτων ἐστίν. Chrylóst.

one man a whole Lordship or Mannor will not content; another is satisfied with a few acres of land; what is the difference? the one studies to satisfy curiosity, the other necessity, the one thinks what he may *have*, the other what he may *spare*.

SECT. XII.

12. Rule. Study the vanity of the creature.

It matters not whether we have more or lesse of these things, they have vanity written upon the frontispiece of them; the world is like a shadow that declineth; it is delightful, but deceitful; it promiseth more than we finde, and it failes us when we have most need of it*. All the world wrings changes, and is constant only in its disappointments: what then if we have lesse of that which is at best but voluble and fluid? The world is as full of *mutation* as *motion*; and what if God cuts us short in sublunaries? The more a man hath to do with the world, the more he hath to do with vanity. The world may be compared to yce, which is smooth, but slippery; or to the Egyptian Temples, without very beautiful and sumptuous, but within nothing to be seen but the image of an Ape; every creature saith concerning satisfaction, *It is not in me*. The world is not a filling, but a flying comfort.

'Tis like a game at Tennis; Providence bandies her golden balls, first to one, then to another. Why are we discontented at the losse of these things, but because we expect that from them which is not, and repose that in them, which we ought not? *Jonah was exceeding glad of the Gourd**; what a vanity was it? is it much to see a withering Gourd smitten? or to see the Moon dressing it self in a new shape and figure?

* Jonah 4. 6.
*Quid est omnis
 hujus mundi vo-
 lupcias?annon vi-
 rens hedera qua
 sexili stiva per
 parietem in ser-
 pis, huiusque
 supra caput um-
 bram explicat?
 paravit Deus*

vermem & percussit hedera & exaruit, ita prorsus hedera nostra subit marcescent, simulque cum illa omne illud umbratile gaudium, Drexel, de Eter. p. 163,

SECT. XIII.

13. Rule. *Get fancy regulated.*

It is the fancy which raiseth the price of things above their real worth; what is the reason one Tulip is worth five pounds, another perhaps not worth one shilling? fancy raiseth the price; the difference is rather imaginary than real: so why it should be better to have thousands than hundreds, is, because men fancy it so; if we could fancy a lower condition better*, as having less care in it, and less account, it would be farre more eligible; the water that springs out of the Rock, drinks as sweet, as if it came out of a golden chalice*; things are as we fancy them. Ever since the fall, the fancy is distempered; *God saw that the imagination of the thoughts of his heart were evil**. Fancy looks through wrong spectacles; pray that God will sanctifie your fancy; a lower condition would content, if the mind and fancy were set right. *Diogenes* preferred his Cynical life before *Alexanders* royalty; he fancied his little cloyster best. *Fabricsius* a poor man, yet despised the gold of King *Pyrrius*.

**status humilis
efficax virtutis
gymnasium. Ar-
chefilaus.*

**Dulcis profili-
ens aqua sive e
petra fluens, sive
in poculo, sive ex
mandibulo a fini-
dum sitim suffi-
cit. Panis subci-
nericius, mel a-
grete, possunt re-
foriem reddere
aque ac cibis
splendidissimus.
Hyperius.
Gen. 6. 5.

— *Contentus honesto*

Fabricsius parvo spernebat munera regum,

Sudabatque gravi Consul Serranus aratro. Claud. l. 1.

Could we cure a distempered fancy, we might soon conquer a discontented heart.

SECT. XIV.

14. Rule. *Consider how little will suffice nature.*

The body is but of small continent, and is easily re-
cruited.

*Cibus & potus
sunt divitiæ
Christianorum.

cruited. Christ hath taught us to pray for our daily bread; *Parva seges satis est*, nature is contented with a little; *ut sitis, ut frigat*, not to thirst, not to starve is enough, saith Gregory Nazianzen; meat and drink is a Christians riches, saith St Hierome; and the Apostle saith, *Having food and raiment, let us be content.*

— O prodiga rerum

*Luxuries, nunquam parvo contenta paratu,
Et quasitorum pelago, terraq; ciborum
Ambitiosa Fames, & lauta gloria mensæ!
Discite quam parvo liceat producere vitam,
Et quantum natura petat* —

Lucan. l. 4. *Pharsal.*

The stomach is sooner fill'd than the eye; How quickly would a man be content, if he would study rather to satisfy his *hunger* than his *humour*?

SECT. XV.

15. Rule. *Believe the present condition is best for us.*

Flesh and blood is not a competent judge. Surfeited stomachs are for banquetting stuff; but a man that regards his health, is rather for solid food. Vain men fancy such a condition best, and would flourish in their bravery; whereas a wise Christian hath his will melted into Gods will, and thinks it best to be at his finding; God is wise, he knows whether we need food, or physick; and if we could acquiesce in providence, the quarrel would soon be at an end. Oh what a strange creature would man be, if he were what he could wish himself? Be content to be at Gods allowance; God knows which is the fittest pasture to put his sheep in; Sometimes a more barren ground doth well, whereas rank pasture may rot.

Do

Do I meet with such a crosse? God shewes me what the world is; he hath no better way to wean me, than by putting me to a step-mother. Doth God stint me in my allowance? he is now dieting me. Do I meet with losses? it is that God may keep me from being lost. Every crosse wind shall at last blow me to the right port. Did we believe that condition best which God doth parcel out to us, we should chearfully submit and say, *The lines are fallen in pleasant places.*

SECT. XVI.

16. Rule. *Do not too much indulge the flesh.*

We have taken an oath in Baptisme to *forsake the flesh*. The flesh is a worse enemy than the devil; it is a *bosome traitour*: an enemy within is worst. If there were no devil to tempt, the flesh would be another *Eve* to tempt to the *forbidden fruit*. Oh take heed of giving way to it; whence is all our discontent, but from the fleshly part? The flesh puts us upon the immoderate pursuit of the world; it consults for ease and plenty; and if it be not satisfied, then discontents begin to arise. Oh, let it not have the reines; martyr the flesh; in spiritual things the flesh is a *sluggard*, in secular things an *Horsleech*, crying, Give, give. The flesh is an enemy to suffering*, it will sooner make a man a *Courtier* than a *Martyr*. Oh keep it under; put its neck under Christs yoke, stretch and naile it to his Crosse; never let a Christian look for *contentment* in his spirit, till there be *confinement* in his flesh.

**Non durum est
quod patimur,
sed molles sumus. Seneca.*

SECT. XVII.

17. Rule. *Meditate much on the glory which shall be revealed.*

There are great things laid up in heaven: Thoughtie
Qq 2 be

be sad for the present, yet let us be content in that it will shortly be better; it is but a while, and we shall be with Christ, bathing our souls in the fountaine of his love; we shall never complain of wants or injuries any more; our crosse may be heavy, but one sight of Christ will make us forget all our former sorrowes. There are two things should give contentment;

* 1 Cor. 10. 13.
Chrysostome.

1. That God will make us able to bear our troubles *. God (saith Chrysostome) doth like a Lutenist, who will not let the strings of his Lute be too slack, lest it spoil the musick; nor will he suffer them to be too hard stretched, or scrued up, lest they break: So doth God deal with us; he will not let us have too much prosperity, lest this spoil the musick of prayer and repentance; nor yet too much adversity, lest the spirit *fail before me*, and the souls *which he hath made* *.

* Isa. 57. 16.

* 1 Pet. 5. 10.

2. When we have suffered *a while* *, we shall be perfected in glory; the Crosse shall be our ladder by which we shall climb up to heaven. Be then content, and the scene will alter. God will ere long turn our water into wine; the hope of this is enough to drive away all distempers from *the heart*. Blessed be God, it will be better: *We have no continuing City here* *, therefore our afflictions cannot continue. A wise man looks still to the end: *The end of the just man is peace* *. Me thinks the smoothnesse of the end should make amends for the ruggednesse of the way. O eternity, eternity! think often of the *Kingdome prepared*. David was advanc'd from the field to the Throne. First he held his *Shepherds staffe*, and shortly after, the *Royal Scepter*. Gods people may be put to hard services here; but God hath chosen him to be *Kings* to sit upon the Throne with the Lord Jesus. This being weighed in the balance of Faith, would be an excellent means to bring the heart to contentment.

* Heb. 13.

* Psal. 37. 37.

SECT.

SECT. XVIII.

18. Rule. *Be much in prayer.*

The last Rule for Contentment is, *Be much in prayer.* Beg of God, that he will work our hearts to this blessed frame; *Is any man afflicted? let him pray* [†]: So, is any man discontented? let him pray. Prayer gives vent. The opening of a veine, lets out the bad blood: When the heart is filled with sorrow and disquiet, prayer lets out the bad blood. The key of prayer oyled with tears [†], unlocks the heart of all its discontents. Prayer is an holy spell or charme to drive away trouble; Prayer is the unbosoming of the soul, the unloading of all our cares in Gods brest; and this ushers in sweet contentment. When there is any burden upon our spirits, by opening our mind to a friend, we find our hearts finely eased and quieted; It is not our *strong resolutions*, but our *strong requests* to God which must give the heart ease in trouble; by Prayer the strength of Christ is brought into the soul; and where that is, a man is able to go through any condition. *Paul* could be in every state content: but that you may not think he was able to do this of himself, he tells you, that though he could want and abound, and πάντα ποιεῖν, *do all things* ^{*}; yet it was *through Christ strengthening him*, Phil. 4. 13. 'Tis the child that writes, but it is the Scribe that guides his hand. *St. Paul* arrived at the hardest duty in Religion, *viz. Contentment*; but the Spirit was his *Pilot*, and Christ his *strength*, and this strength was ushered in by holy prayer. Prayer is a powerful Oratour. Prayer is an *exorcist* with God, and an *exorcist* against sin. The best way is to pray down discontent. What *Luther* saith of *concupiscence*, I may say of *Discontent*; prayer is a sacred Leech ^{*} to suck out the venome, and swel-

† Jam. 5. 13.

† Expletur a. chrymā, egeriturque dolor.

* Ἄλλ' ἐπιδίδωμι μέγαλυνσάντα τὸ πρᾶγμα ἢ ὅσα πῶς ἐπλάκυσάν τε, ταχέως πάντα ἰχθῶς ἐν τῷ ἐνδυναμῶντι καὶ Χριστῷ ἐκ ἐαυτῶν τὸ κατ' ἑαυτὰ ἀλλὰ τῷ πνίχον δεδουκίσεθ' ἐν ἑνί. Chrysost.

* Oratio est hiling rulo anima.

ling of this passion. Prayer composeth the heart, and brings it into tune. Hath God deprived you of many comforts? blesse God that he left you the Spirit of Prayer.

Use 6.
Consolation.

Job 41. 29.

Use 6. The last use is of comfort, or an encouraging word to the contented Christian. If there be an heaven upon earth, thou hast it. O Christian, thou mayest insult over thy troubles, and with the *Leviathan* laugh at the shaking of a spear, *Job 41. 29*. What shall I say? thou art a crown to thy profession; thou do'st hold it out to all the world, that there's vertue enough in Religion to give the soul contentment; Thou shewest height of grace. When grace is *crowning*, it is not so much for us to be content; but when grace is *conflicting*, and meets with crosses, tentations, agonies; now to be content, this is a glorious thing indeed.

To a contented Christian I shall say two things for a farewell.

First, God is exceedingly taken with such a frame of heart. God saith of a contented Christian, as *David* once said of *Goliath's* sword, *There is none like that, give it me*, 1 Sam. 21. 9. If you would please God, and be *men of his heart*, be contented. It is said that *Rebecca* made *Isaac* favoury meat, such as her husband loved; would ye give God *such a dish as he loves*? bring him this of Contentment. The Musician hath many lessons to play, but he hath one above all the rest: There are many lessons of holy Musick that delight God; the lesson of repentance, humility, &c. But this lesson of Contentment is the sweetest lesson that a Believer can play. God hates a froward spirit.

Secondly, the contented Christian shall be no loser. What lost *Job* by his patience? God gave him three times as much as he had before. What lost *Abram* by his

his contentment; he was content to leave his Country at Gods call; the Lord makes a Covenant with him, that he would be *his God*, Gen. 17. He changeth his name; no more *Abram*, but *Abraham*, the Father of many Nations. God makes his seed as the Stars of Heaven; nay, honours him with this title, *The Father of the faithful*. The Lord makes known his secrets to him; *shall I hide from Abraham the thing that I will do?* God settles a rich inheritance upon him, that land which was a type of Heaven, and afterwards translated him into the blessed Paradise. God will be sure to reward the contented Christian. As our Saviour said in another case to *Nathanael*, *Because I said I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.* So I say, Art thou contented (O Christian) with a little? thou shalt see greater things than these; God will distil the sweet influences of his love into thy soul: He will raise thee up friends; he will bless the oyl in the cruse; and when that is done, he will crown thee with an eternal enjoyment of himself; he will give thee Heaven, where thou shalt have as much contentment as thy soul can possibly thirst after. Gen. 18. 17.
John 1. 50.

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THE
SAINTS
DELIGHT.

To which is annexed a

TREATISE
OF
Meditation.

By THOMAS WATSON, Minister of
Stephens Walbrook in the City of
LONDON.

Valida est ut mors dilectio Dei; sicut mors violenter separat animas à corpore, ita dilectio Dei violenter segregat hominem à mundano amore. Isidor.

I will delight my self in thy Statutes, Psal. 119. 16.

Imprimatur, EDM. CALAMY.

LONDON,

Printed by E. M. for Ralph Smith at the Bible in Cornhill, near the Royal Exchange. 1659.

London
2 place Vendôme in the City of
Paris

[Faint, illegible handwritten text]

To his loving Friends, the Aldermen,
the Esquires, and the rest of the Inhabi-
tants of the Parish of *Stephens Wal-*
brook in the City of London.

Honoured, and Beloved,



Y hearts desire for you is, that you may
be saved. *It hath been a long time in*
my thoughts after the many signal de-
monstrations of your love to me, to shew
my gratefulnesse in a way of retaliation;
Such as I have, give I you *. *I do* *Gratius venit*
here Dedicate this Manual to you, as a *quod facili quam*
standing Testimonial of that real respect, *quod plena ma-*
and zealous affection which I bear towards you. The subject *nu datur. Senec.*
*of it you will finde to be a Christians delight * and meditati-*
on in Gods Law. I have purposely for your sakes laid down
several heads, or particulars for your meditations to dilate and
run upon, as the attributes, the promises, the love of
Christ, &c. If he who by often looking on a Ring with a
deaths head, at last grew sober; who knows but by often medi-
tating on these things your hearts may be brought into a more
serious and heavenly frame? Meditation is a holy kinde of
usury, it is putting out Sermons to use, which brings in no
small profit at the years end. Meditation is a duty which car-
ries meat in the mouth of it; My soul shall be satisfied as
with marrow and fatnesse, while I meditate on thee, Psal.
63. 4. 5. There is little written (so farre as I know) upon
this subject. Most Discourses of this nature digresse into

* Nec sine dele-
ctu nec intelle-
ctu. Colerua
in Psal. 1.

The Epistle Dedicatory.

ejaculations. I have with the help of God cut out my way through the rock, not finding any path that others had gone in before me; so that I have not offered that to you which cost me nothing; for the stile of it; it is plaine; but truth, when it is in the plainest dresse, is most comely. The starre shines brightest in its native lustre. Divinity hath so much intrinsecal beauty, that it needs no art of wit or fancy to set it off. Who goes to embroyder a pearl? or paint over gold? this would but imbase and eclipse it; It is a signe of a wanton Christian to look most at the fringing and garnishing of a Truth. I wish it be not the sinne of many in this City; they like the dressing, but loath the food. The blew flowers which grow among the corn, make a fine shew, and are pleasing to the eye, yet are prejudicial to the Harvest. Rhetorical flourishes may please the fancies of men, but I much question whether they will not lessen Christs spiritual harvest at the end of the world. When men preach rather words than matter, they catch peoples ears, not their soules; they do but court, not convert. If the Patients wound bleeds, nay, rankles, it is better for him to have a deep incision made in the flesh, than to binde it about with silk, or dresse it with aromatick ointments. True it is, Ministers ought to cloath the truthes they preach in decent expressions to preserve them from contempt; (though they must come in plainnesse of speech, not in rudenesse of speech.) But, let them take heed, lest with their affected new-coyn'd phrases, (unsutable to that gravity the Apostle speaks of*) they adulterate and corrupt the simplicity of the Word, like some kind of sauces and compounds which take away the natural taste and savour of the meat. As for you (my friends) I hope the Lord hath given, (at least some of you) a spiritual palate to relish and thirst after, ἀδαον γινῶσκ, the sincere milk of the Word, 1 Pet. 2. 2. A savoury heart is for wholesome doctrine: How glad should I be (dear friends) if I might either by
preach-

* Tit. 2. 7.

The Epistle Dedicatory.

preaching, or writing become savingly instrumental for your good, and before I die, might help to make up an happy match between Christ and you* ! I blesse God that I see some of you walking in the truth; when so many in the world are marching apace towards hell. But O that I might see an increase of holinesse among you, that more converts might be brought in, and as so many jewels make the Crown of Christ shine the brighter ! do not hearken to the Syrene songs of the world; the sins you commit in haste, you will repent at leisure; sugred paysons go down pleasantly, but afterwards they wring and torment the bowels. Let me earnestly beseech you to put a bill of divorce into the hand of your sinnes; let not Errorr gangrene, lust burn, malice boyle, pride swell, intemperance overflow, coverousnesse root in any of your souls. Purge out the old leaven, and as ever you expect to go to the new Jerusalem when you die, become new creatures while you live; Rest not in baptismal priviledges: all are not Israel which are of Israel*; what is a man the better to have Christs Name upon him, and Satans image? What is he advantaged to have the Oracles of God, and want the Spirit of God? Think not that an empty profession will save; millions will be sent to hell in Christs livery; Match. 8. 12. Ob labour to know the grace of God in truth*. The Lord hath been at much cost and charges with you to bring you near to himself; let not God be a loser by you. Pindar saith, it was an opinion of the people in ancient times, that Jupiter rain'd down gold upon the City of Rhodes: Give me leave to apply it to you, God hath rain'd down golden showers upon you. What mercies hath he enrich'd you with? what talents hath he entrusted you with? your estate is a talent, your health (in these sickly times especially) is a talent, your Sanctuary-blessings are talents, every motion of the Spirit, every opportunity for heaven is a talent, and nothing more sure than that you will be called to an account shortly* ;

now

*2 Cor. 11. 2.

2 Jo 10. 4.

* Rom. 9. 6.

* Matth. 7. 22.

* Col. 1. 6.

* Mat. 25. 10

The Epistle Dedicatory.

now if you have let your talents lie rusting, and done no good with them, the hiding your talents will not hide your sinne, expect an heavy doome. Think not these things impertinencies. Be not so evil, as to be too good to be advised. I confesse my self with Ignatius, the least of all that labour in Gods Vineyard; but though I am with you in weaknesse, yet as the Apostle saith, in much trembling *. I tremble to think how sad it will be, if any of you shall perish in these dayes of the Gospel, though you have been plac'd under a trumpet lesse shrill and powerful. It shall be my prayer for you all, that you may be fruit-bearing trees, that when the great Vine-dresser shall remove you hence by death, he may transplant you into the celestiall Paradise.

Be pleased to accept of these few notes which (some yeares since) you did seem to hear with much affection. I shall only desire two things of you, that you would thoroughly peruse them, and then copy them out in your daily practice. Get up into your Tower of Meditation, and look often with Moses upon him who is invisible *. But I will not hold you any longer; I remember Saint Paul in the close of his Epistle, craves the Thessalonians prayers*; and so shall I end my Epistle, begging a contribution of your prayers for me, that the Lord would give me the strength of heaven to do the work of heaven*; that he would help me to take heed to my self & my doctrine, that he would make me not only faithful, but succesful in my Ministry among you: that so, when the chief Shepherd shall appear, I may receive a Crown of glory which fadeth not away*: I shall not further enlarge, unless in my affections towards you.

Now the God of peace that brought again from the dead our Lord Jesus that great Shepherd of the sheep through the blood of the everlasting Covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight *, which shall be the earnest prayer of him who is,

Your friend, and servant for Jesus sake

THOMAS WATSON.

* 1 Cor. 2. 3.

* Heb. 11. 37.

* 1 Thes. 5. 25.

* Συμπρωμα-
τιζει μοι ερω-
θεν τε υ ερω-
δεν. Ignat. Ep.

* 1 Pet. 5. 4.

* Heb. 13. 10. 21



THE SAINTS SPIRITUAL DELIGHT.

Psal. 1. 2.

But his delight is in the Law of the Lord.

CHAP. I.

Shewing that negative goodnesse is but a broken title to heaven.



AS the Book of the *Canticles* is called the *Song of Songs* by an Hebraisme, it being the most excellent; so this Psalme may not unfitly be entituled, *the Psalme of Psalmes*, for it contains in it the very pyth and quintessence of Christianity. What *Hierom* saith of Saint *Pauls* Epistles *, the same may I of this Psalme; 'tis short for the composure, but full of length and strength for the matter. This Psalme carries *blessednesse* in the frontispiece; it begins where we all hope to end: It may well be call'd *Christians guide*, for it discovers the quicksands where the wicked sink down in perdition, *verse 1.* and the firme ground on which the Saints tread to glory, *verse 2.* The text is an epitome, and breviary of Religion. *But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.* Every word hath its Emphasis; I begin with the first word *But* †.

* Breves esse pariter ac longas.

Hierom.

* Psalmus hic reliquis antepositus, est enim quasi proemium in universam sacram Scripturam.

M. ller.

S f

This

כִּי אֵלֶּם

This *But* is full of spiritual wine, we will broach it, and taste a little, then proceed.

But] This is a terme of opposition. The godly man is described,

I.
Vede *

1. By way of *negation*, in three particulars. 1. *He walketh not in the counsel of the ungodly.* He is none of the *Counsel*; he neither gives bad counsel, nor takes it. 2. *He standeth not in the way of sinners.* He will not stand among those who shall not be able to stand in the judgement, ver. 5. 3. *He sitteth not in the seat of the scornful.* Let it be a chair of State, he will not sit in it, he knows it will prove very uneasie at last. The word *sitting* * implies,

1. An habit in sinne * *Psal. 50. 20. Thou sittest and speakest against thy brother.*

2. *Sitting* implies familiarity with sinners, *Psal. 26. 4. I have not sate with vaine persons*; that is, I do not haunt their company. The godly man shakes off all intimacy with the wicked *. He may traffique with them, not *afficiat*; he may be civil to them, as neighbours, but not *twist* into a cord of friendship: Diamonds and stones may lie together, but they will not soder and ceament.

II. The godly man is described by way of *position*, or rather opposition, *But his delight is in the Law of the Lord.* From this word *But*] observe,

II.

That negative goodnesse is not sufficient to entitle us to heaven. To be no scorner, is good, but it is not enough. There are some in the world whose religion runs all upon negatives; they are not drunkards, they are not swearers *, and for this they do blesse themselves. See how that Pharisee vapours, *Luke 18. 11. God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, &c.* Alas, the not being scandalous will no more make a good Christian than a cipher will make a summe. The godly man goes further, *He sits not in the seat of the scorner, but*
his

* מוֹסֵד
* *Moles imposita sepulchro ipsa est via dura consuetudinis qua premium anima nec surgere nec respirare possit.*
Aug. in Mat. hom. 45. *Ad eos sunt perinaces, quisque perfricta fronte peccatis addisti, ut jam nihil eos pudeat, sed omnem regionem habeant pro ludibrio.*
Moller.

* *ἁγίου ἄνθρωπος
ἔσται, οὐκ ἔστι
ῥαξω.* Menand.

Doctr.

* *Qui flagitium non committit, non est vir bonus, sed tantum non malus.* Nat. Com.

his delight is in the Law of the Lord. We are bid, not only to cease from evil, but to do good, Pſal. 34. 14. 'Twill be a poor plea at laſt, Lord, I kept my ſelf from being ſpotted with groſſe ſinne. I did no hurt; but *quid boni ineſt?* What good is there in thee? It is not enough for the ſervant of the Vineyard that he doth no hurt there, he doth not break the trees, or deſtroy the hedges; if he doth not work in the Vineyard, he loſeth his pay; 'tis not enough for us to ſay at the laſt day we have done no hurt, we have liv'd in no groſſe ſinne; but what good have we done in the Vineyard? where is the grace we have gotten? if we cannot ſhew this, we ſhall loſe our pay, and miſſe of ſalvation.

Uſe. Do not content your ſelves with the negative part of Religion*; many build their hopes for heaven upon this crack'd foundation, they are given to no vice, none can charge them with any ſoul miſcarriages, and theſe are their letters of credence to ſhew; to ſuch perſons I ſay three things.

Uſe.
* Viriſſis eſt
magis boniſta a-
gere quam non
turpia.

1. You may not be outwardly bad, and yet not inwardly good. You may be as farre from grace as from vice; though none can ſay, *black is your eye*, yet your ſoul may be dyed black. Though your hands be not working iniquity, your heads may be plotting it. Though you do not hang out your buſh, yet you may ſecretly vent your commodity: a tree may be full of vermine, yet the fair leaves may cover them that they are not ſeen; ſo the fair leaves of civility may hide you from the eye of man, but God ſees the vermine of pride, unbelief, covetouſneſſe in your heart: *Ye are they* (ſaith Chriſt) *that juſtifie your ſelves before men, but God knows your hearts*, Luke 16. 15. a man may not be morally evil, yet not ſpiritually good. He may be free from groſſe enormity, yet full of ſecret enmity againſt God; like the ſnake, which though it be of a fine colour, yet hath its ſting.

ſf 2

2. If

1.

2.

2. If you are only negatively good, God makes no reckoning of you: you are as so many ciphers in Gods Arithmetick, and he writes down no ciphers in the book of life: Take a piece of brasse, though it be not so bad mettall as lead or iron, yet not being so good as silver, there is little reckoning made of it, 'twill not passe for currant coine though thou art not profane, yet not being of the right mettall, wanting the stamp of holinesse upon thee, thou wilt never passe currant, God slightes thee, thou art but a brasse Christian.

3.

3. A man may as well go to hell for not doing good, as for doing evil: he that bears not good fruit is as well fuel for hell, as he that bears bad, *Matth. 3. 10. Every tree which beareth not good fruit, is hewen down and, cast into the fire.* One may as well die with not eating food, as with poison: a ground may as well be spoil'd for want of good seed, as with having tares sown in it: They that were not active in works of charity, were sadly sentenc'd: *Depart from me ye cursed, &c. for I was an hungred, and ye gave me no meat, Matth. 25. 41, 42.* It is not said ye took away my meat from me, but *ye gave me no meat.* Why were the foolish Virgins shut out? They had done no hurt, they had not broken their lamps, I, but *they took no oyle in their lamps, Matth. 25. 3.* Their wanting oyle was the enditement: therefore let not any man build his hope for heaven upon negatives. *This is building upon the sand;* the sand is bad to build on; it will not ceament*, being *ex materia friabili*; but suppose a man should finish an house upon it, what is the issue? *the flood comes, viz. persecution,* and the force of this flood will drive away the sand and make the house fall; and the *wind blows*, the breath of the Lord as a mighty winde will blow such a sandy building into hell: Be afraid then to rest in the privative part of Religion, launch forth further, *be eminently holy.* So I

come

* *Arena est ter-
ra sic illi minu-
ta et grana cju-
non cohaerent.*

come to the next words, but *his delight is in the Law of the Lord* *, and in his Law doth he meditate day and night.

αἰνῶναι τὸ νόμον τοῦ κυρίου ἡμέρας καὶ νύκτας
καὶ τὸ θεῖον νόμον
ποικίλῃ καὶ ἁπλοῦς
ἡμέρας καὶ νύκτας
καὶ τὸ θεῖον νόμον
ποικίλῃ καὶ ἁπλοῦς
Theod. in loc.

CHAP. II.

What is meant by the Law of God, what by delight in the Law, and the proposition resulting.

THe words give us a twofold description of a godly man.

First, He delights in Gods Law.

Secondly, He meditates in Gods Law.

I begin with the first. *His delight is in the Law of the Lord*:

The great God hath graffed the affection of delight in every creature; It hath by the instinct of nature something to delight it self in *. Now the true Saint, not by institution, but divine inspiration makes the Law of God his delight. This is the badge of a Christian, *eius oblectatio in lege Jehova*, his delight is in the Law of the Lord. A man may work in his trade, and not delight in it, either in regard of the difficulty of the work, or the smalnesse of the in-come; but a godly man serves God with delight, 'Tis his *meat and drink to do his will*.

* Oculi frondem,
ceruus sonem,
Cane leporem,
Pylades scellam
Orestem.

For the Explication of the words, it will be enquired,

1. What is meant by *the Law of the Lord*. This word *Law* * may be taken either more strictly, or more largely.

I.
חורר

1. More *strictly*, for the Decalogue or ten Commandments. 2. More *largely*. 1. For the whole written Word of God *. 2. For those truths which are deducted from the Word, and do concenter in it. 3. For the whole business of Religion which is the counterpane of Gods Law, and agrees with it as the transcript with the original *. The word is a *setting forth*, and Religion is a *shewing forth* of Gods Law. I shall take this word in its full latitude and extent.

* Musculus. Di-
odori
Tota doctrina
a Deo parafata
& Ecclesia tra-
dita. Molanus.

2.

* פֶּצַח

* Plus valet con-
sonantia volun-
tatum quàm vo-
cum. Bern.
Serm. sup. salve
Regina.

2. What is meant by *delight in Gods Law*. The Hebrew and Septuagint * both render it, *his will* is in the Law of the Lord *; and that which is voluntary is delightful; a gracious heart serves God from a *principle of ingenuity*; he makes Gods Law not only his task, but his recreation; upon this Scripture-stock I shall graffe this Proposition.

Doctrinē.

Doct. That a child of God, though he cannot serve the Lord perfectly, yet he serves him willingly, *His will* is in the law of the Lord; he is not a prest souldier, but a volunteer *; by the beating of this pulse we may judge whether there be spiritual life in us, or no. David professeth Gods Law was his *delight*, Psal. 119. 77. he had his crown to delight in, he had his musick to chear him, but the love he had to Gods Law did drown all other delights; as the joy of harvest and vintage exceeds the joy of glean- ing. *I delight in the Law of God* (saith Saint Paul) *in the inner man*, Rom. 7. 22. the Greek word is, *I take pleasure* *; The Law of God is my recreation, and it was an heart- delight *, 'twas $\chi\alpha\rho\iota\varsigma$ $\eta\mu\omega\varsigma$ $\epsilon\upsilon\tau\upsilon\chi\alpha\mu\epsilon\upsilon$ in the *inner man* *; a wicked man may have joy, $\epsilon\upsilon\tau\upsilon\chi\alpha\mu\epsilon\upsilon$ in the *face* *, 2 Cor. 5. 12. like honey-dew, that wets the leaf; but the wine of Gods Spirit chears the heart; Paul delighted in the Law, *in the inner man*.

* Quia Deus cor
querit, cor in:us
inspicit, restit
est, iudex, appro-
bator, adjutor,
coronator, sufficit
ut offeras vo-
luntatem. Aug.
in Psal. 35.

* οὐκ ὁραβω.

* 2 Cor. 5. 12.

CHAP. III.

Whence the Saints spiritual delight springeth.

1.

* Lex Dei in-
tegra. Hierom.
Pagnin. Absolu-
ta & consum-
mata cui nihil
desit. Fabric. in
Psalms.

The Saints delight in the Law of God proceeds,
I. From soundnesse of judgement. The minde ap-
prehends a beauty in Gods Law; now the judgement
as the *primum mobile* draws the affections, like so many
orbes after it; *The Law of God is perfect* *, Psal. 19. 7.

it

it needs not be eeked out with traditions: The Hebrew word for *perfect* קָדֵשׁ seemes to allude to a perfect, entire body that wants none of the members or lineaments; Gods Law must needs be perfect, for it is able to make us *wise to salvation*, 2 Tim. 3. 15. The Septuagint renders it, *The Law of the Lord is pure*, like beauty that hath no staine, or wine that is clarified and refined. The soul that looks into this Law, seeing so much lustre and perfection, cannot but delight in it; The middle lamp of the Sanctuary being lighted from the fire of the Altar, gave light to all the other Lamps: So the judgement being lighted from the Word, it sets on fire the lamps of the affections.

*vsu & αμ-
μ. Septuag.*

2. This holy delight ariseth from the predominancy of grace. When grace comes with authority and Majesty upon the heart, it fills it with delight; naturally we have no delight in God, *job 21. 14. Therefore they say unto God Depart from us, for we desire not the knowledge of thy wayes*; nay, there is not only a dislike, but antipathy; sinners are called *δισυλης*, *haters of God*, Rom. 1. 30. but when grace comes into the heart, O what a change is there! Grace preponderates, it files off the rebellion of the will, it makes a man of *another spirit* [†]. It turnes the lion-like fiercenesse into a dove-like sweetnesse, it changeth *hatred* into *delight*; Grace puts a new byas into the will, it works a spontaneity and chearfulnesse in Gods service. *Thy people shall be a willing people in the day of thy power*, Psal. 110. 3.

ROM. 1. 30.

[†] *Josh. 14. 24.*

3. This holy delight in Religion is from the sweetnesse of the end. Well may we with chearfulnesse let down the net of our endeavour when we have so excellent a draught. Heaven at the end of duty causeth delight in the way of duty.

3.

CHAP. IV.

Shewing a characteristical difference between a childe of God and an hypocrite.

Use 1.

IT shews us a discriminating difference between a childe of God and an hypocrite; the one serves God *cum animi prolebio*, from a principle of delight, the other doth not. *The Law of thy mouth is better unto me than thousands of gold and silver*, Psal. 119. 72. With what delight doth a covetous man tell over his *thousands*? I, but Gods Law was better to *David* than thousands; a child of God looks upon the service of God, not only as his *duty*, but his *priviledge*. A gracious heart loves every thing that hath the stamp of God upon it. The Word is his delight. *Thy Words were found, and I did eat them, and thy Word was unto me the joy and rejoycing of my heart*, Jer. 15. 16. The Sabbath is his delight, *Isa* 58. 13. *If thou turne away thy foot from doing thy pleasure on my holy day, and call the Sabbath a delight*. Prayer is his delight, *Isa*. 56. 7. *I will make them joyful in my house of prayer*. Hearing is his delight, *Isaiah* 60. 8. *Who are these that flie like Doves to the windows*? The gracious soul flies as a Dove to an Ordinance, upon the wings of delight; The Sacrament is his delight: On this day the Lord makes a feast of fat things, a feast of wines on the Lees, of fat things full of marrow, of wines on the Lees well refined, *Isa*. 25. 6. A Sacrament-day is a soul-festival day; here Christ takes the soul into his banquetting-house, and displays the banner of love over it, Cant. 2. 4. Here are *dulcissima* *fercula* (as *Austin* saith) heavenly delicacies set before us, Christ gives us *his body and blood*[†]. This is Angels food, this is the heavenly Nectar, here is a cup perfum'd with

* In vulneribus Christi dormio
securus, & requiesco inirepti
dus, Aug.

the

the divine nature [†]; here is wine spiced with the love of God. The Jews at their feasts, poured oyntment upon their guests, and kissed them; Here Christ pours the oyle ^{sanguis Christi salus Christiani. Salvia.} of gladnesse into the heart, and kisses us with the kisses of his lips ^{*}. This is the Kings Bath where we wash and are cleansed of our leprosie: *The withered soul*, after the receiving this blessed Eucharist, hath been like a watered garden, Isa. 58. 11. or like those *Egyptian fields*, after the overflowing of *Nile*, fruitful and flourishing; and do you wonder that a child of God delights in holy things? He must needs be a volunteer in Religion.

But it is not thus with an hypocrite; though he may *facere bonum*, yet not *velle*, he may be forced to do that which is good, but not to will that which is good; he doth not serve God with delight. *Job 27. 10. Will he delight himself in the Almighty?* That he hath none of this complacency and delight, appears thus, because he serves God *grudgingly* [†]; he brings his sacrifice with a *wicked minde*, Prov. 21. 27. Such an one was *Cain*: It was long before he brought his offering [†], it was not the *first-fruits*; and when he did bring it, it was grudgingly; 'twas not a *free-will-offering*, Deut. 16. 10. 'Tis probable 'twas the custome of his fathers family to sacrifice; and perhaps conscience might check him for forbearing so long; at last the offering is brought, but how? as a *task* rather than a *duty*; as a *mult* or *fine* rather than a sacrifice. *Cain* brought his offering, but not *himself*. What *Seneca* saith of a gift, I may say of a sacrifice [†]; 'Tis not gold and silver makes a gift, but a *willing minde*; if this be wanting, the gold is only parted with; not given: So, 'tis not prayer and hearing makes a sacrifice, but it is a willing mind. *Cains* was not an offering, but a tax, not *worship*, but *penance*.

^{*} Virtus nolentium nulla est.

^{*} Gen. 4. 3.

^{*} Multum interest inter materiam beneficii, et beneficium, itaque nec aurum, nec argentum beneficium est, sed ipsa tribuentis voluntas. Sen. de benef.

CHAP. V.

Two Cases of conscience resolved.

CASE 1. **B**UT here are two cases to be put.
 1. Whether a regenerate person may not serve God with wearinesse;

Ans. 1. *Ans.* Yes; but 1. *this delight in God is not wholly extinct.* This lassitude and wearinesse in a childe of God may arise,

From *the in-being of corruption*, Rom. 7. 24. 'Tis not from the *grace* that is in him, but the *sinne*; (as Peters sinking on the water was not from his *faith*, but his *fear*;) yet I say still a regenerate persons will is for God, Rom. 7. 15. *Paul* found sometimes an indisposition to good, Rom. 7. 23. yet at the same time he professeth a complacency in God, *ver. 22. I delight in the Law of God, in the inner man*; one may delight in musick, or any recreation, yet through wearinesse of body be for the present dull'd, and indisposed; a Christian may love Gods law, though sometimes the clog of the flesh weighing him down, he finds his former vigour and agility remitted.

Ans. 2. 2. I answer, that this faintnesse and wearinesse in a regenerate person is not *habitual*; 'tis not his constant temper; when the water ebbs awhile it is low-water, but there is soon a spring-tyde again: it is sometimes low-water in a Christians soul, he findes an *indisposition* and *irksomnesse* to that which is good, but within a while there is a spring-tyde of affection, and the soul is carried full sail in holy duties; 'Tis with a Christian as with a man that is distempered; when he is sick he doth not take that delight in his food as formerly; nay, sometimes the very sight of it offends, but when he is well he falls to his meat again with delight.

delight and appetite; so, when the soul is distempered through sadness and melancholy, it findes not that delight in Word and Prayer as formerly: but when it returns to its healthful temper again, now it hath the same delectability and cheerfulness in Gods service as before.

3. I answer, *That this weariness in a regenerate person is involuntary*; he is troubled at it; he doth not hug his disease, but mourns under it. He is weary of his weariness. When he findes a heaviness in duty, he goes heavily under that heaviness; he prays, weeps, wrestles, useth all means to regain that alacrity in Gods service as he was wont to have. *David*, when his chariot-wheels were pull'd off, and he did drive on heavily in Religion, how oft doth he pray for quickning grace? *Psal.* 119. 25, 37, 40, 88. When the Saints have found their hearts fainting, their affections flagging, & a strange kind of lethargy seising on them, they never leave til they have recovered themselves, and arrived at that freedom and delight in God as they were once sensible of.

Ans. 3.

2. The second Case is, whether an hypocrite may not serve God with delight? I answer, he may; *Herod* heard *John Baptist* gladly, *Mar.* 6. 20. and those that fasted for strife and debate, did delight to know Gods wayes, *Isa.* 58. 2. An hypocrite may, out of some flashy hopes of heaven, shew a delight in goodnesse; but yet it is not such a delight as is found in the regenerate; for his delight is carnal. A man may be carnal while he is doing spiritual things; 'Tis not the holiness and strictness in Religion that the hypocrite delights in, but something else; he delights in prayer, but 'tis rather the shewing of gifts he looks at, than the exercising of grace[†]. He delights in hearing, but 'tis not the spirituality of the Word he delights in: not the savour of knowledge[†], but the lustre. When he goes to the Word preached, it is, that he may rather feast his phancy, than

The Hypocrites delight carnal.

* 2 Cor. 3. 14.
† ἀσυνία καὶ γνῶσις
στρ.

better his heart; as if a man should go to an Apothecaries shop for a pill, only to see the gilding of it, not for the operative vertue. The hypocrite goes to the Word to see what gilding is in a Sermon; and what may delight the intellect. Hypocrites come to the Word as one comes into a garden to pluck some fine flower to smell to, not as a child comes to the breast for nutriment. This is rather curiosity than piety. Such were those, *Ezek.* 33. 32. *thou art to them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument.* The Prophet being eloquent, and having a pleasing delivery, they were much taken with it, and it was as sweet to them as a fit of musick, but it was not the spirituality of the matter they so well liked, as the tunableness of the voice. It was a sharp, yet seasonable reproof of *Chrysostome* to his auditory, *This is that* (saith he) *which is like to undo your souls, you hear your Ministers as so many minstrels to please the eare, not to pierce the conscience* *. You see an Hypocrites delight in religion is carnal; 'tis not the being nourished up in the words of faith * which he mindes, but the eloquence of speech, the rareness of notion, the quickness of phancy, the smoothness of stile; he strives only to pluck from the tree of knowledge. Alas (poor man) thou mayst have the star-light of knowledge, and yet it may be night in thy soul.

* *Chrysostome.*

* 1 Tim. 4. 6.
ἐν τῷ ῥήματι τοῦ
κύριου ἀγαθῶς
παιδεύων.

CHAP. VI.

Trial of a Christians delight in God.

Use 2.
Trial.

Quest.

L Et this put us upon a holy scrutiny and trial, whether we have this delight in Religion? 'Tis life or death as we answer this.

Quest. How may this spiritual delight be known?

Ans. 1.

Ans. 1. He that delights in Gods Law, is often thinking of it; what a man delights in, his thoughts are still running upon; he that delights in money, his minde is taken up with it; therefore the covetous man is said *poverty, to mind earthly things*, Phil. 3. 19. Thus if there be a delight in the things of God, the minde will be still musing upon them *. O what a rare treasure is the Word of God! it is the field where the *pearl of price* is hid; how precious are the promises? they are the conduit that holds the water of life, they are like those two *olive branches*, Zach. 4. *which through the two golden pipes did empty the golden oyle out of themselves*, Zach. 4. 12. These seal up pardon, adoption, glory; *O Lord, by these things men live*, Isa. 38. 16. Where there is a delight in the Law of God, the mind is wholly busied about it.

Ans. 1.

'Sicut illi acre sole, qui cogitationibus vel scriis vel adulescentibus abstinere non possunt. Musculus.

2. If we delight in Religion, there is nothing can keep us from it, but we will be conversant in Word, Prayer, Sacraments. He that loves gold, will trade for it †. The Merchant will compasse sea and land to *make money his profelyte*. Men will not be kept from their faires. If there be a delight in holy things, we will not be detained from an Ordinance, for there we are trafficking for salvation. If a man were hungry, he would not stay from the market for the aking of his finger. The Ordinances are a Gospel-market, and those that *hunger and thirst after righteousness*, will not for every slight occasion stay away. *I was glad when they said, Come let us go up to the house of the Lord*, Psal. 122. 1. Thou that art glad when the Devil helps thee with an excuse to absent thy self from the house of the Lord, art farre from this holy delight.

2.

'Extremis cun-rit mercator ad laud. Horace.

3. Those that delight in Religion, are often speaking of it; *Then they that feared the Lord spake often one to another*, Mal. 3. 16. Where there is *gratia infusa*, it will

3.

* 727

The standard
bearer.* Vc. b. sunt spec-
ulum mentis.
Bern.* En tñs 2ñs
Kalev.

* Psal. 45.

4.

* Mat. 22. 37.

be effusa. The words of a wise mans mouth are gracious, Eccles. 12. 10. David delighting in Gods testimonies, would speak of them before Kings, Psalme 119. 46. The Spouse delighting in her beloved, could not conceal her love, but breaks forth into most pathetical, and no lesse elegant expressions: My beloved is white and ruddy, the chiefest among ten thousand*, his head is as the most fine gold, &c. The Disciples whose hearts were upon Christ, make him the whole subject of their discourse as they were going to Emmaus, Luke 24. 19. The Primitive Christians who were fired with love to God, did speak so much of heaven, and the Kingdome prepared, that the Emperour suspected they meant to take his Kingdome from him; The words are (as one saith) the looking-glass of the minde*, they shew what is in the heart. Where there is spiritual delight, like new wine, it will have vent; Grace is poured into thy lips, Psalme 45. 2. a man that is of the earth speaketh of the earth*, John 3. 31. He can hardly speak three words, but two of them are about earth. His mouth, like the fish in the Gospel, is full of gold, Mat. 17. 27. So where there is a delight in God, our tongues will be as the pen of a ready Writer*. This is a Scripture touch-stone to try mens hearts by. Alas, it shews how little they delight in God, because they are possessed with a dumb devil; they speak not the language of Canaan.

4. He that delights in God, will give him the best in every service. Him whom we love best, shall have of the best. The Spouse delighting in Christ, will give him of her pleasant fruits, Cant. 7. 13. and if she hath a cup of spiced wine, and full of the juyce of the pomgranate, he must drink of it, Cant. 8. 2. He that delights in God, gives him the strength of his affections, the cream of his duties*; If he hath any thing better than other, God shall

shall have it; Hypocrites care not what they put God off with; *They offer that to the Lord which costs them nothing* *; * 2 Sam. 24. 14. A prayer that costs them no wrestling, no pouring out of the soul †; they put no cost in their services. *Cain brought of the fruit of the ground*, Gen. 4. 3. 'Tis observable, the holy Ghost doth not mention any thing that might commend, or set off *Cains* sacrifice. When he comes to speak of *Abels*, he sets an Emphasis upon it, *Abel brought of the firstlings of his flock, and of the fat thereof* *, * *Abel obtulit non exigua sed pinguis*. Ambr. verse 4. but when he speaks of *Cain*, he only saith, *he brought of the fruit of the ground*. Some sorry thing; perhaps pull'd out of a ditch; God who is best, will be serv'd with the best. *Domitian* would not have his Statue carv'd in wood or iron, but in gold. God will have the best of our best things, *golden services*. He who delights in God, gives him *the fat of the offering* *, * *Lev. 3. 3.* the purest of his love, the hottest of his zeale; and when he hath done all, he grieves he can do no more, he blusheth to see such an infinite disproportion between *Deity* and *Duty*.

5. He that delights in God, doth not much delight in any thing else. The world appears in an eclipse *; *Paul delighted in the Law of God, in the inner man*, and how was he crucified to the world? Gal. 6. 14. 'Tis not absolutely unlawful to delight in the things of the world, *Dent. 26. 11. Thou shalt rejoyce in every good thing which the Lord thy God hath given thee*. None may better take the comfort of these things than believers; for they have the best right to them, they hold all in *Capite* *; and they have the dew of a blessing distill'd. *Take two talents*, said *Naaman* to *Gehazi*, 2 King. 5. 23. so saith God to a believer, *take two talents*, take thy outward comforts, and take my love with them; but the children of God, though they are thankful for outward mercies, (which is the yearly rent they sit at) yet they are not much taken with

5.
* *Utitur mundo, fruitur Deo.*
Aug.

* *There is nothing ours, but as we see our title in Christ.*
Greenham.

* τὸ πᾶν οὐκ ἔστιν
 ἡ ἀσπασίμωτος οὐκ ἔστιν
 ἡ ἀσπασίμωτος.

* 1 Cor. 7. 31.

* Omnia quibus
 uteris in hac vi-
 ta debent esse
 tanquam stabu-
 lum viatori non
 tanquam domus
 habitatori. Aug.
 * 1 John 2. 17.

* Invenit non a-
 quam sed salu-
 tem Ambrose.

* John 4.

* ἡ γυνὴ ἡ σα-
 μαριτὶς ἀρχέ-
 ται κατὰ φωνὴν
 ἡδὲ καὶ τὴν π-
 γμὴν τοῦ ἱακώβ.
 Theophil. in
 John 4.

6.

* πρὸς ὁμολογίαν.

with these things *; they use them only as a conveniency for their passage *; they know they need them as a staffe to walk with, but when they shall sit down in the Kingdome of heaven, and rest themselves, they shall have no use of this *Jacobs staffe*. Believers do not much passe for these things which are still *passing* *. Their delight is chiefly in God and his Law; and is it thus? have we this low opinion of all undermoone comforts? is the price fallen? The *Astronomer* saith, if it were possible for a man to be lifted up as high as the Moon, the earth would seem to him but as a little point. If we could be lifted to heaven in our affections, all earthly delights would seem as nothing; when the woman of *Samaria* had met with Christ *, down goes the pitcher *, she leaves that behinde *; he who delights in God, as having tasted the sweetnesse in him, doth not much mind the pitcher, he leaves the world behind.

6. True delight is constant. Hypocrites have their pangs of desire, and flashes of joy, which are soone over. The *Jews* did rejoyce in *Johns* light for a season *, John 5. 35. Unsound hearts may delight in the Law of the Lord for a season; but, they will quickly change their note, *What a wearinesse is it to serve the Lord!* The *Chrysolyte* (which is of a golden colour) in the morning is very bright to look on, but towards noon it growes dull, and hath lost its splendour; such are the glistring shewes of Hypocrites. True delight, like the fire of the Altar, never goes out; affliction cannot extirpate it, *Psal. 119. 143. Trouble and anguish have taken hold on me, yet thy Commandments are my delights.*

CHAP. VII.

A swasive to this holy delight in Religion.

L Et me perswade Christians to labour for this holy delight; Comment upon the Text. *Let your delight be in the Law of the Lord*[†]; And that I may the better enforce the Exhortation, I shall lay before you several weighty considerations.

1. There is that in the Law of God which may cause delight; as will appear in two things.

There is in it, { 1. Truth.
2. Goodnesse.

1. *Truth*; the Law of God is a series of truth, *Psalm* 119. 160. *Thy Word is true from the beginning*[†]. The two Testaments are the two lips by which the Truth hath spoken to us. Here is a firme basis for faith.

2. *Goodnesse*, *Nehem.* 9. 13. Thou gavest them true Laws, good Statutes. Here is Truth and Goodnesse; the one adequate to the understanding, the other to the will. Now this goodness and excellency of the Law of God shines forth in nine particulars.

1. This blessed Law of God is a Letter* sent to us from heaven, indited by the Holy Ghost, and sealed with the blood of Christ*; See some passages in the letter, *Isa.* 62. 5. *As the bridegroom rejoyceth over the bride, so shall thy God rejoyce over thee*; and *Hosea* 2. 19. *I will betroth thee unto me* וְנִשְׁבַּח לְעוֹלָם for ever in righteousness and in loving kindnesse, and in mercies. Is it not delightful reading over this love-letter?

reuerentia, in ultimis vitæ suæ annis, videri ipsissimas Dei ad homines literas, non nisi capite, & flexis Genibus venerandus lectitares. Julius Nigr. Tract. alcerico. c. 3. n. 9.

Use. 3.

Exhort.

* Plurimum refert, utrum ex voluntate agas an necessitate.

Ambrose sup. Beat. immacul.

1. Consideration

1. Verum. Quid acius desideras anima quam veritatem. Austin. tom. 16 in John 4.

2. Bonum.

* Est quædam Epistola omnipotentis Dei ad creaturam. Greg. Forus de Cælo Borromæo quod Scripturam solebat assidue volvere, & populo explanare, id. que tanto studio, devotione, &

2.
*2 Pet. 1. 19.

2. The Law of God is a light *that shines in a dark place*, 2 Pet. 1. 19*, it is our pole-star to guide us to heaven; 'twas Davids candle and lanthorn to walk with, *Psalm* 119. 105. Now *light is sweet*, Eccles. 11. 7. 'tis sad to want this light; those Heathens who *have not the knowledge of Gods Law*, must needs stumble to hell in the dark. Hierom brings in Tully with his Oratory, and Aristotle with his Syllogismes, crying out in hell; they that leave the light of the Word, following *the light within them*, (as some speak) prefer the shining of the glo-worm before the Sun.

3.

3. The Law of God is a *spiritual glasse* to dress our souls by. David oft looked himself in this glasse, and got much wisdom, *Psal.* 119. 104. *through thy precepts I get understanding*. This glasse both shews us our spots, and takes them away; it may be compar'd to the *Lavor* which was made *of the womens looking-glasses*, *Exod.* 38. 8. it was both a glasse and a Lavor; a glasse to look in, and a Lavor to walk in; so the Law of God is a glasse to shew us our faces, and a Lavor to wash away our spots.

4.

4. This Law of God contains in it our *evidences for heaven*; would we know whether we are *heires of the promise*, whether our *names are written in heaven*? we must find it in this Law-book, 2 *Thef.* 2. 13. He *hath chosen us to salvation through sanctification*. 1 John 2. 14. *We know that we have passed from death unto life, because we love the brethren*, and is it not comfortable reading over our evidences?

5.

* *Sanctus Paulus in omni re & tentatione scriptura se armavit.* Hierom. in ejus epitaph.

5. The Law of God is a *place of ammunition*, out of which we must fetch our spiritual artillery to fight against Satan. *It may be compar'd to the *Tower of David builded for an armory, whereon there hang a thousand bucklers; all shields of mighty men*, Cant. 4. 4. It is called *the sword* of

of the Spirit, Ephes. 6. 16. 'Tis observable, when the devil tempted our Saviour, he runnes to Scripture for armour, *'tis written**; three times Christ wounds the Serpent with this sword, *Mat. 4. ver. 4, 7, 10.* Is it not good having our armour about us when the enemy is in the field?

*Mat. 4. 4.

6. The Law of God is our spiritual *physick-book*, or book of receipts. *Basil* compares the Word of God to an Apothecaries shop which hath its *πᾶν φάρμακον**; when there is any disease growing in the soul, here is a *recipe* to take; if we find our selves dead in duty, here is a *recipe*, *Psal. 119. 50. Thy Word hath quickened me*; If our hearts be hard, here is a *recipe*, *Is not my Word as fire?* Jer. 23. 29. This is able to melt the rock into tenderesse. If we grow proud, here is a *recipe*, *1 Pet. 5. 5. God resists the proud*; if there be any fresh guilt contracted, here we have a soveraign medicine to take, *John 17. 17. Sanctifie them through thy Truth.* The Law of God is like a Physick-garden, where we may walk and gather any herb to expel the poison of sin.

6.

*Basil epist. prima ad Gregor. Nazianzen.

7. The Law of God is a *divine treasury* to enrich us; here are the riches of *knowledge*, and the riches of *affluence* to be found, *Col. 2. 2.* in this Law of God are scattered many *truths* as precious diamonds to adorn the *hidden man of the heart.* *David* took the Law of God as his *heritage*, *Psalme 119. 111.* in this blessed Mine is hid the *true pearle**; Here we digge till we finde *heaven*.

7.

*In uno salvatore omnes flores gemma ad salutem.

8. The Law of God is our *cordial* in fainting times; and it is a strong *cordial*, *Heb. 6. 18. That we might have strong consolation**. They are strong consolations indeed that can sweeten affliction, that can turn water into wine, that can stand against the fiery trial. *This is my comfort in affliction, for thy Word hath quickened me, Psal.*

8.

*in uno salvatore omnes flores gemma ad salutem.

119. 50. The comforts of the world are *weak consolations*; A man hath comfort in health, but let sickness come, where is his comfort then? He hath comfort in an estate, but let poverty come, where is his comfort then? these are *weak Consolations*, they cannot bear up against trouble, but the comforts of the Word are strong *Consolations*; they can sweeten the waters of *Marah*. Let sickness come, the comforts of the Word can alay and stupifie it. *The inhabitant of the land shall not say I am sick*, Isa. 33. 24. Let death come, a Christian can out-brave it: *O death, where is thy sting!* 1 Cor. 15. 55. and is it not comfortable to have such a lulip lying by, as can expel the venome of death?

* δι γὰρ ἐβέβη-
ται τὸ μάννα ἐ-
ν ὁδοῦ σου, ἐκ ἀ-
πὸ ὄντι, ἀλλὰ
διὰ ῥήματος
θεοῦ πάντων
ῥεγείας πληρῶν-
ται. Theophil. in
Mat. * *Sit*

verbum Dei tota fide et devotione susceperis, fiet tibi ipsum verbum quacunq; desideras; si tribula-
ris, consolatur te dicens, cor contritum, & humiliatum Deus non despiciet; si laetaris, pro spe
futura cumulas tibi gaudium, dicens, lætaminum in domino, & exultate iusti. Si iracundus es,
mitigat te, dicens, desine ab ira, & derelinque furorem. Si in doloribus es, sanat te, dicens,
dominus sanat omnes laqueos tuos; si in paupertate, erigit te dicens, dominus allevat de ter-
ra inopem. Sic ergo Manna Dei reddit in ore tuo saporem, quemcunque volueris, &c. Origen
Hom. 7 in Exod. And this is the first weighty consideration to make us delight in the
Law of the Lord, there is that in it may render it delightful. I will shut up this with that
divine saying of *Austin*. *Tanta est Christianarum literarum profunditas, ut in eis quotidie pro-*
ficerem scias (solas ab incunite pueritia usque ad decrepitam senectutem maximo citio, summo studio,
meliore ingenio conarer a discere. Aug. Epist. 3. ad Volusianum.

2. Consideration

* Del. Huius per
ficit operatione
Thom. 1. 2.
quest. 4 art. 2.
* *Plaud Deo eva-*
erit quod ex
vi dei cordis ra-
discipuli scifi-

2. Delight in Religion crowns all our services*. Therefore *David* counsels his son *Solomon*, not only to serve God, but to serve him *with a willing minde*, 1 Chron. 28. 9*. Delight in duty is better than duty it self; as it is worse for a man to delight in sinne, than to commit it, because there is more of the will in the sinne*: so delight in

in duty is to be preferred before duty ; *O how love I thy Law*, Psalme 119. 97. it is not how much we do, but how much we love ; hypocrites may obey Gods Law, but the Saints love his Law ; This carries away the Garland * ur. Calvin. Gravius est peccatum diligere quam peccare. Hierom. Juvenal. Satyr. 12.

3. Delight in spiritual things *evidenceth grace* ; 'Tis a signe we have received *the Spirit of Adoption*. An ingenuous childe delights to obey his father ; he that is *born of God* is enobled by grace, and acts from a principle of ingenuity ; grace alters the byas of the heart, and makes it of *unwilling, willing*. The Spirit of grace is call'd a *free Spirit*, Psal. 51. not only because it works freely, but because it makes the heart free and chearful in obedience ; a gracious heart doth not act by *pure constraint*, but *free consent*. Consideration

4. Delight in Religion will make the businesse of Religion more facil to us. Delight makes every thing easie ; there's nothing hard to a willing minde ; *Trahit sua quemque voluptas* ; — delight turnes Religion into recreation ; 'tis like fire to the sacrifice, like oyle to the wheelles, like winde to the sailes, it carries us full saile in duty ; he that delights in Gods way, will never complaine of the ruggednesse of the way ; a childe that is going to his fathers house, doth not complaine of bad way. A Christian is going to heaven in the way of duty ; every prayer, every Sacrament, he is a step nearer his Fathers house ; sure he is so full of joy he is going home, that he will not complaine of bad way. Get then this holy delight. Beloved, we have not many miles to go, death will shorten our way, let delight sweeten it. 4 Consideration Delectatio conservat operantē in opere suo. Aquinas. 4r. 1r. Eth. lib. 10.

5. All the duties in Religion are for our good. We shall have the benefit ; *If thou be wise, thou shalt be wise for thy self*, Prov. 9. 12. God hath twisted his glory and our good together. *I gave them my statutes, which if a man do,* 5. Consideration

do, he shall even live in them, Ezek. 20. 11. There is nothing the Lord requires, but it tends to self-preservation. God bids us read his Word, and why? this Word is his Will and Testament wherein he makes over a fair State to be settled upon us, Col. 1. 12. 1 John 2. 25. And this is the promise that he hath promised us, even eternal life; he bids us pray, and this duty carries meat in the mouth of it, 1 John 5. 14. This is the confidence we have in him, that if we ask any thing according to his will, he heareth us. Ask what you will, he will signe your petitions. If you had a friend that should say, Come to me when you will, I will furnish you with money, would you not delight to visit that friend? God will give to more than halfe the Kingdom, and shall we not delight in prayer? God bids us believe, and there is a honey-comb to be found in this precept, Believe, and you shall be saved. Salvation is the crown that is set upon the head of faith. Well may the Apostle say, his Commandments are not grievous. O then! if Religion be so beneficial, if there be such gold to be digg'd out of this mine, it may make us delight in the wayes of God. What will tempt, if not self-interest?

6. Consideration

* Ecce venio, vi-

del. Ego Messias

adsum promissus

salvator, qui tan-

quam v: da se

fistis ad solven-

dum debitum; me

sibi offero tan-

quam sacrificiū

ἀναστροφῆς Moller

* οὐκ ἐξ ἑαυτοῦ.

6. How did Christ delight in the work of our redemption? Lo I come, I delight to do thy will, O my God, Psal. 40. 7, 8. 'Tis by Expositors agreed that it is spoken mystically of Christ*; when he came into the world to sacrifice his life for us, it was a free-will-offering. I have a baptism to be baptized with, Luke 12. 50. Christ was to be (as it were) baptiz'd in his own blood, and how did he thirst for that time? How am I straitned* till it be accomplished? Did Christ so delight in the work of our redemption, and shall not we delight in his service? Did he suffer willingly, and do we pray unwillingly? Did he so cheerfully lay down his life for us, and shall not we give up our lives to him? Certainly if any thing could make Christ

Christ repent of shedding his blood, it would be this, to see Christians come off so hardly in duty, bringing it rather as a penance, than a sacrifice.

7. Delight in Gods service makes us resemble the Angels in heaven. They serve God with chearfulness; as soon as God speaks the Word, they are ambitious to obey. How are they ravish'd with delight while they are praising God! in heaven we shall be as the Angels; spiritual delight would make us like them here; to serve God by constraint, is to be like the Devil; all the Devils in hell obey God, but it is against their will, they yield a passive obedience*, but service which comes off with delight is angelical: This is that we pray for, that Gods will may be done on earth as it is in heaven; is it not done with delight there?

7. Consideration

* αὐθιγίας, τὰ ἄγγελος τοῦ θεοῦ ἐστὶν, ὁ σπέρχεται καὶ οἱ δαίμονες. Theoph.

8. His delight in Gods Law will not breed surfeit. Carnal objects do oft cause a loathing and nauseating; we soone grow weary of our delights; hence it is we change from one sense to another; from colours to musick, from musick to smell, &c. Too much pleasure is a paine, but spiritual objects do not cloy, or tyre the soul; the more we study in the Law of God, still the more delight we finde. And in this regard David might say, the words of Gods mouth were sweeter to his taste than honey, Psal. 119. 103. because one may soon surfeit upon honey, but he can never surfeit with the Word of God. He that hath once with *Jeremy*, found the Word and ate it, Jer. 15. 16. will not be cloyd with it; There's that savourinesse in the Word that a Christian cries out, *Lord, evermore give me this bread* *. There is that sweetnesse in communion with God that the soul saith with *Saint Bernard*, *O si duraret*—. O that I might be alwayes thus; O that what I now feel, I might ever feel! He that delights in God, doth not complaine he hath too much of God, but rather too little;

8. Consideration

* Rerum juveniliū velox transmutatio. Thom. Aquin. Eth.

* Augest spiritalis delicia desiderium in mente dum saturatur. Greg. hom. * John 6. 34.

tle; he opens and spreads the sailes of his soul to take in more of those heavenly gales, he longs for that time when he shall be ever delighting himself in the sweet and blessed vision of God.

9. Consideration

9. Without this holy delight we weary our selves, and we weary God too, *Isa. 7. 13. Will ye weary my God also?* Our delighting in God would make him delight in us; but when we begin to say what a wearinesse *is it to serve the Lord?* *Mal. 1. 13?* God is as weary as we are; he is even sick of such services. When duties are a burden to us, they are a burden to God, and what should he do with them? when a man is weary of a burden, he will cast it off. Let all this quicken delight in Gods service.

CHAP. VIII.

Shewing how a Christian may arrive at this delight in Gods Law.

Use 4.
Direction.

1.

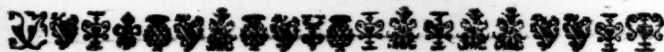
FOR the attaining this blessed delight in the Law of God, three things are requisite.

1. *Set an high estimate upon the Word*; what the judgement prizeth, the affections embrace; he that values gold, will delight in it; we are apt (through a principle of Atheisme) to entertain slight thoughts of Religion, therefore our affections are so slight. *David prized Gods Statutes at a high rate; more to be desired are they than gold, yea than much fine gold, Psal. 19. 10. and hence grew that enflamed love to them; I will delight my self in thy Statutes, Psal. 119. 16.*

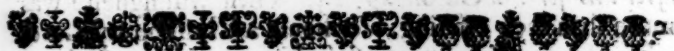
2.

2. *Pray for a spiritual heart*; an earthly heart will not delight in spiritual mysteries; the earth puts out the fire. Earthlinesse destroys holy delight; get a spiritual pallate that you may relish the sweetness of the Word. He that tastes

ing is like water spilt upon the ground. It loseth both its beauty and reward: then blesse God (Christian) who hath oyl'd the wheels of thy soul with delight, and now thou canst runne and not be weary. For thy comfort, be assur'd thou shalt not want any thing thy heart can desire, *Psalme 37. 4. Delight thy self in the Lord, and he shall give thee the desires of thine heart.*



FINIS.



A
CHRISTIAN
ON THE
MOUNT:
OR, A
TREATISE
Concerning
Meditation.

Wherein the necessity, usefulness, excellency of
Meditation is at large discussed,

By THOMAS WATSON, Pastour of
Stephens Walbrook in the City of
L O N D O N.

The second Edition.

Meditate upon these things. 1 Tim. 4. 15.
I thought on my wayes, and turned my feet unto thy Testimonies.
Psal. 119. 59.

*Amans Deum sublimia petit; sumptis alis, & relicta terra, in cœ-
lum volat. Philo. lib. de victimis.*

London, Printed by E. M. for Ralph Smith at the Bible in
Corn-hill, near the Royal Exchange. 1659.

NO. 10

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Pfal. 1. 2.

And in his Law doth he meditate day and night.

HAVING led you through The chamber of delight,
I will now bring you into The withdrawing room
of Meditation, *In his law doth he meditate day
and night.*

CHAP. I.

The opening of the words, and the proposition asserted.

CRACE breeds delight in God, and delight breeds Me-
ditation. A duty wherein consists the essentials of
Religion, and which nourisheth the very life-blood of it ;
and that the Psalmist may shew how much the godly man
is habituated and inured to this blessed work of Meditati-
on, he subjoynes, *In his Law doth he meditate day and
night* * : not but that there may be sometimes intermissi-
on: God allows time for our calling, he grants some re-
laxation; but when it is said, the godly man meditates *day
and night*, the meaning is, *frequently* : he is much conver-
sant in the duty. 'Tis a command of God to pray *without
ceasing* †, 1. Thes. 5. 17. The meaning is, not that we
should be alwayes praying (as the *Eutiches* held) but that
we should every day set some time apart for prayer : so
Drusius and others interpret it. We read in the old *Law*
it was called *the continual sacrifice* † : not that the people
of *Israell* did nothing else but sacrifice, but because they
had their stated hours every morning and evening they of-

וְלֵילֵי יוֹם

א' דאעלעזאס.

* Judge sacrifici-
um.
Num. 28. 29.

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fered, therefore it was called the continual sacrifice: thus the godly man is said to meditate day and night, that is, he is often at this work, he is no stranger to meditation.

Doctr.

The Proposition that results out of the Text, is this, That a good Christian is a meditating Christian, *Psal.* 119. 15. *I will meditate in thy precepts*, 1 Tim. 4. 15. *Meditate upon these things*. Meditation is the chewing upon the truths we have heard: The beasts in the old Law that did *not chew the cud*, were unclean: the Christian that doth not by meditation chew the cud, is to be accounted unclean. Meditation is like the watering of the seed, it makes the fruits of grace flourish.

For the illustration of the point, there are several things to be discussed.

1. I shall shew you what Meditation is.
2. That Meditation is a duty.
3. The difference between Meditation and memory.
4. The difference between Meditation and study.
5. The subject of Meditation.
6. The necessity of Meditation.

CHAP. II.

Shewing the nature of Meditation.

What Meditation is.

IF it be enquired what Meditation is, I answer, Meditation is the souls retiring of it self, that by a serious and solemn thinking upon God, the heart may be raised up to heavenly affections. This description hath three branches.

I.

1. Meditation is the souls *retiring of it self*; a Christian, when he goes to meditate, must lock up himself from the world. The world spoiles meditation; *Christ went apart into the Mount to pray*, Mat. 14. 23. So, go a part

part when you are to meditate, *Isaac went out to meditate in the field*, Gen. 24. 63. he sequestred and retired himself that he might take a walk with God by meditation. *Zaccheus* had a minde to see Christ, and he got out of the crowd, *He ran before, and climbed up into a sycamore-tree to see him*, Luke 19. 3, 4. So when we would see God, we must get out of the crowd of worldly businesse, we must climb up into the tree by retirednesse of meditation, and there we shall have the best prospect of heaven. The worlds musick will either play us asleep, or distract us in our meditations. When a mote is gotten into the eye, it hinders the sight; when worldly thoughts, as motes, are gotten into the minde (which is the eye of the soul) it cannot look up so stedfastly to heaven by contemplation. Therefore, as when *Abraham* went to sacrifice, *he left his servant and the Asse at the bottom of the hill*, Gen. 22. 5. So when a Christian is going up the hill of meditation, he should leave all secular cares at the bottome of the hill; that he may be alone, and take a turne in heaven. If the wings of the bird are full of lime, she cannot flie: Meditation is the wing of the soul; when a Christian is belimed with earth, he cannot flie to God upon this wing. *Saint Bernard* when he came to the Church-door, used to say, Stay here all my worldly thoughts, that I may converse with God in the Temple; for say to thy self, I am going now to meditate, O all ye vaine thoughts stay behind, come not neare. When thou art going up the mount of meditation, take heed the world doth not follow thee, and throw thee down from the top of this pinnacle. This is the first thing, the soules retiring of it selfe; lock and bolle the doore against the world.

2. The second thing in meditation, is, a serious and solemn thinking upon God. The Hebrew word to meditate

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* *meditate* *, signifies with intensenesse to recollect and gather together the thoughts: Meditation is not a cursory work, to have a few transient thoughts of Religion; *Canis ad Nilum*; like the dogs of *Nilus* that lap and away; but there must be in meditation a fixing the heart upon the object, a *steeping* the thoughts; carnal Christians are like quick-silver which cannot be made to fix; their thoughts are roving up and down, and will not fix; like the bird that hops from one bough to another, and staves nowhere. *David* was a man fit to meditate, *O* * *Psal. 108. 1. God, my heart is fixed*, *Psalme 108. 1.* In meditation there must be a staying of the thoughts upon the object; a man that rides post through a Town or Village, he mindes nothing; but an Artist or Limner that is looking on a curious piece, views the whole draught and pourtraiture of it, he observes the symmetry and proportion, he mindes every shadow and colour. A carnal, flitting Christian is like the traveller, his thoughts ride post, he mindes nothing of God; a wise Christian is like the Artist, he views with seriousness, and ponders the things of Religion, *Luke 2. 19. But Mary kept all these things, and pondered* them in her heart.*

* *Ευμετανοου*
dicitur de ali-
quo seculum dis-
sertante. Gre-
tius in loc.

3.

The third thing in meditation, is, *the raising of the heart to holy affections.* A Christian enters into meditation, as a man enters into the Bath, that he may be healed. Meditation heals the soul of its deadnesse and earthlinesse; but more of this after.

CHAP. III.

Proving Meditation to be a duty.

Meditation is a duty lying upon every Christian, and there is no disputing our duty. Meditation is a
Duty

Duty, } 1. Imposed.
 } 2. Opposed.

Meditation a
 duty.

I.

1. Meditation is a duty *imposed*; It is not arbitrary; there is a *jus divinum* in it. The same God who hath bid us believe, hath bid us meditate, *Josh. 1. 8. This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night.* These words, though spoken to the person of *Joshuah*, yet they concern every one; as the promise made to *Joshuah* concerned all believers, *Josh. 1. 5.* compar'd with *Heb. 13. 5.* So this precept made to the person of *Joshuah*, thou shalt meditate in this book of the Law, takes in all Christians; it is the part of an hypocrite to enlarge the promise, and to straighten the precept; *Thou shalt meditate* in this book of the Law; the word *Thou*, is *indefinite*, and reacheth every Christian; As Gods Word doth direct, so his Will must enforce obedience.

2.

2. Meditation is a duty *opposed*. We may conclude it is a good duty, because it is against the stream of corrupt nature; as he said, you may know that Religion is right which *Nero* persecutes; so you may know that is a good duty which the heart opposeth. We shall finde naturally a strange averfenessse from meditation. We are *swift to hear*, but slow to meditate. To think of the world, if it were all day long, is delightful; but as for holy meditation, how doth the heart wrangle and quarrel with this duty! it is doing of penance; now truly, there needs no other reason to prove a duty to be good, than the reluctancy of a carnal heart. To instance in the duty of self-denial. *Let a man deny himself*, *Mat. 16. 24.* self-denial is as necessary as heaven, but what disputes are raised in the heart against it? What to deny my reason, and become a fool that I may be wise; nay, not only to deny my reason, but my righteousness? What, to cast it over-

Y y

board,

board, and swim to heaven upon the plank of Christs merits? This is such a duty that the heart doth naturally oppose, and enter its dissent against. This is an argument to prove the duty of self-denial good; just so it is with this duty of meditation; the secret antipathy the heart hath against it, shews it to be good; and thus is reason enough to enforce meditation.

CHAP. IV.

Shewing how meditation differs from memory.

THe memory (a glorious faculty) which *Aristotle* calls *the souls scribe*, fits and pens all things that are done. Whatsoever we read or hear, the memory doth register; therefore God doth all his works of wonder that they may be had in remembrance. There seems to be some Analogy and Resemblance between Meditation and Memory. But I conceive there is a double difference.

1. The meditation of a thing hath more sweetness in it than the bare remembrance. The *memory* is the chest or cupboard to lock up a truth, *meditation* is the palate to feed on it; the *memory* is like the Ark in which the Manna was laid up, *meditation* is like *Israels* eating of Manna. When *David* began to meditate on God, it was *sweet to him as marrow*, Psal. 63. 5, 6. There's as much difference between a truth remembered, and a truth meditated on, as between a cordial in a glasse, and a cordial drunk down.

2. The remembrance of a truth without the serious Meditation of it will but create matter of sorrow another day. What comfort can it be to a man when he comes

comes to dye, to think he remembred many excellent notions about Christ, but never had the grace so to meditate on them, as to be transformed into them! A Sermon *remembred*, but not *ruminated*, will only serve to encrease our condemnation.

CHAP. V.

Shewing how Meditation differs from Study.

THe Students life looks like meditation, but doth vary from it. Meditation and study differ three ways.

1. They differ in their *nature*. Study is a work of the brain, meditation of the heart; study sets the invention on work, meditation sets the affection on work.

2. They differ in their *designe*. The designe of study is *notion*, the designe of meditation is *piety*: The design of study is the finding out of a truth; the designe of meditation is the spiritual improvement of a truth; the one searcheth for the vein of gold, the other digs out the gold.

3. They differ in the *issue* and *result*. Study leaves a man never a whit the better; it is like a Winter Sun that hath little warmth and influence: Meditation leaves one in a more holy frame; It melts the heart when it is frozen, and makes it drop into teares of love.

CHAP. VI.

Shewing the subject of Meditation.

THe fourth particular to be discussed is the subject-matter of Meditation; what a Christian should meditate.

The subject of Meditation.

ditate upon. I am now gotten into a large field, but I shall only glance at things; I shall but do as the *Disciples*, pluck some ears of corn as I passe along.

Some may say, Alas, I am so barren I know not what to meditate upon. To help Christians therefore in this blessed work, I shall shew you some choice select matter for Meditation. There are fifteen things in the Law of God which we should principally meditate upon.

SECT. I.

- I. Meditate on Gods *attributes*. The attributes of God are the several beames by which the divine nature shines forth to us; and there are six special attributes which we should fix our meditations upon.

- I. Meditate upon Gods *omniscieny*. His eye is continually upon us; he hath a window open into the conscience; Our thoughts are unvail'd before him. He can tell the words we speak *in our bed-chamber*, 2 Kings 2. 12. He is described with *seven eyes* to shew his omniscieny*. *Thou numberest my steps*, Job. 14. 16. The Hebrew word* signifies to take an exact account. God is said to number our steps, when he makes a curious and critical observation of our actions; God sets down every passage of our lives, and keeps as it were a day-book of all we do, and enters it down into the book. Meditate much on this omniscieny.

The meditation of Gods omniscieny would have these effects.

1. It would be as a curb-bitt to check and restrain us from sinne. Will the thief steal when the Judge looks on?
2. The meditation of Gods omniscieny would be a good means to make the heart sincere*. God hath set a grate at every mans breast, *doth not he see all my ways?* Job

*Rev. 5. 6.

*Egyptii olim
in sceptro Regio
Oculum designant.
*790

*Marcellinus. T.
lib. 7. dist. sexta

31. 4. If I harbour proud, malicious thoughts, if I look at my own interest more than Christs, if I juggle in my repentance, the God of heaven takes notice. The meditation of this omniscieny would make a Christian sincere, both in his actions and aimes. One cannot be an hypocrite, but he must be a fool.

2. Meditate on the holinesse of God. Holinesse is the embroydered robe God wears; it is the glory of the God-head, *Exod. 15. 11. Glorious in holinesse*: 'Tis the most orient pearle of the crown of heaven. God is the exemplar and pattern of holinesse. It is primarily and originally in God as light in the Sunne; you may as well separate weight from lead, or heat from fire, as holinesse from the divine nature; Gods holinesse is that whereby his heart riseth against any sinne, as being most diametrically opposite to his essence. *Hab. 1. 13. Thou art of purer eyes than to behold iniquity.* Meditate much on this attribute.

2.
Meditate on
the holines of
God.
*Mirabilis San-
ctitas.*

The meditation of Gods holinesse would have this effect, it would be a means to transforme us into the similitude and likenesse of God; God never loves us till we are like him*. There is a story in *Peter Martyr* of a deform'd man, who set curious faire pictures before his wife, that seeing them, she might have faire children, and so she had. *Jacobs* castel looking on the rods which were pilled, and had white strakes in them, conceived like the rods, *Gen. 30. 38, 39.* So while by meditation we are looking upon the beames of holinesse which are gloriously transparent in God, we shall grow like him, and be holy as he is holy. Holinesse is a beautiful thing, *Psal. 110.* It puts a kinde of angelical brightnesse upon us; 'tis the only coyne will passe currant in heaven; by the frequent meditation of this attribute, we are changed into Gods image.

* *Amor fundatur
similitudine.*

3. 3. Meditate on the *wisdom* of God. He is called *the only wise God*, 1 Tim. 1. 17. His wisdom shines forth in the works of providence; he sits at the helme guiding all things regularly and harmoniously; he brings *light* out of *darknesse*; he can strike a streight stroke by a crooked stick; he can make use of the injustice of men to do that which is just: He is infinitely wise, he breaks us by afflictions, and upon these broken pierces of the ship, brings us safe to shore; Meditate on the wisdom of God.

The meditation of Gods wisdom would sweetly calm our hearts. 1. When we see things go cross in the publick, the wise God holds the reins of government in his hand; and let who will rule, God over-rules; he knows how to turne all to good; his work will be beautiful in its season. 2. When things go ill with us in our own particular, the meditation of Gods wisdom would rock our hearts quiet. The wise God hath set me in this condition, and whether health or sicknesse, *wisdom* will order it for the best. God will make a treacle of poyson, all things shall be physical and medicinable to me; either the Lord will expel some sin, or exercise some grace. The meditation of this would silence murmuring.

4. 4. Meditate on the *power* of God. This power is visible in the creation. *He hangs the earth upon nothing*, Job 26. 7. What cannot that God do that can create; nothing can stand before a creating power; He needs no prae-existent matter to work upon; He needs no instruments to work with, he can work without tooles; He it is before whom the Angels vaile their faces, and the Kings of the earth *cast their crowns*. He it is that *removes the earth out of her place*, Job 9. 6. An earthquake makes the earth tremble upon her pillars, but God can shake it out of its place. God can with a word unpin the wheels, and break the axle-tree of the creation. He can suspend natural

*Creatio fit irre, stabiliter.

natural agents, stop the Lions mouth, cause the Sunne to stand still, make the fire not burn; *Xerxes* the Persian Monarch threw fetters into the sea, as if he would have chain'd up the unruly waters; but when God commands, *the windes and sea obey him* *. If he speak the word, an army of starres appear, *Judg. 5. 20.* If he stamp with his foot, an Hoast of Angels are presently in a *Battalia*; if he lift up an ensigne, and doth but hiss, his very enemies shall be up in arms to revenge his quarrel *. *Who would provoke this God! It is a fearfull thing to fall into the hands of the living God* *, *Heb. 10. 31.* as a *Lance* habet pedes sed ferre as manus *Lion he tea s in pieces* the adversaries, *Pf. 1. 50. 22.* Oh meditate on this power of God.

The meditation of Gods power would be a great stay to faith. A Christians faith may anchor safely upon the rock of Gods power. It was *Sampsons* riddle, *Out of the strong came forth sweetnesse* *. While we are meditating on the power of God, out of *this strong* comes forth sweetnesse. Is the Church of God Low? he can create *Jerusalem a praise* *: Is thy corruption strong? God can break the head of this *Leviathan*: Is the heart hard, is there a stone gotten there? God can dissolve it. *The Almighty makes my heart soft* *. Faith triumphs in the power of God: out of *this strong* comes forth sweetnesse, *Abraham* meditating on Gods power, *did not stagger through unbelief*, *Rom. 4. 20.* He knew God could make a dead womb fruitful, and dry breasts give suck.

5. Meditate upon the mercy of God; mercy is an innate disposition in God to do good; as the Sun hath an innate property to shine, *Psalme 86. 5. Thou Lord art good, and ready to forgive; and plenteous in mercy to all them that call upon thee.* Gods mercy is so sweet, that it makes all his other Attributes sweet. Holinesse without mercy, and Justice without mercy were dreadful. *Geographers* write

5. Meditate on the mercy of God.

write that the City of *Syracuse* in *Sicily* is curiously situated, that the Sun is never out of sight; though the children of God are under some clouds of affliction, yet the Sun of mercy is never quite out of sight. Gods justice reacheth *to the clouds*, his mercy reacheth *above the clouds*. How slow is God to anger. He was longer in destroying *Fericho*, than in making the world; He made the world in six dayes, but he was seven dayes in demolishing the walls of *Fericho*. How many warning pieces did God shoot against *Ferusalem*, before he shot off his murdering-piece? Justice goes a foot-pace, *Gen. 18. 21.* mercy hath wings*; the sword of justice oft lies a long time in the scabbard, and rusts, till sin doth draw it out and whet it against a Nation; Gods justice is like the *widows oyle*, which *ran a while, and ceased*, 1 Kings 4. 6, Gods mercy is like *Aarons oyle*, which rested not on his head, but *ran down to the skirts of his garment*, Psal. 133. 2. So the golden oyle of Gods mercy doth not rest upon the head of a good Parent, but is poured on his children, and so runs down, *to the third and fourth generation*, even the borders of a religious seed. Often meditate upon the mercy of God.

* Psal. 57. 1.

The meditation of mercy would be a powerful loadstone to draw sinners to God by repentance*. It would be as a cork to the net to keep the heart from sinking in despaire; behold a City of refuge to flie to; God is the *Father of mercies*, 2 Cor. 1. 3. mercy doth as naturally issue from him, as the childe from the parent. God *delights in mercy*, Micah 7. 18. *Chrysostome* saith, 'tis delightful to the Mother to have her breasts drawn; and how delightful is it to God to have the breasts of mercy drawn; mercy findes out the worst sinner; mercy comes not onely with *salvation* in its hand, but with *healing under its wings*.

* Rom. 2. 4.

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The meditation of Gods mercy would melt a sinner into tears; One reading a pardon sent him from the King, fell a weeping, and burst out into these words, *A pardon hath done that which death could not do, it hath made my heart relent.*

6. Meditate upon the truth of God; Mercy makes the promise, and truth performs it, *Psal. 89. 33. I will not suffer my faithfulness to faile.* God can as well deny himself as his Word. He is *abundant in truth*, *Exod 34. 6.* What is that? If God hath made a promise of mercy to his people, he will be so farre from coming short of his Word, that he will be better than his Word. God often doth more than he hath said, never lesse; he oft shoots beyond the mark of the promise he hath set, never short of it. He is *abundant in truth*. God may sometimes delay a promise, he will not deny it. The promise may lie a long time as seed hid under ground, but it is all the while a ripening. The promise of *Israels* deliverance lay four hundred and thirty years hid under-ground; but when the time was come, the promise did not go a day beyond its reckoning. *Exod. 12. 41. The strength of Israel will not lie*, *1 Sam. 15. 29.* Meditate on the truth of God.

6.
Meditate on
the truth of
God.

Exod. 12. 41.

The meditation of Gods truth would, 1. Be a pillar of support for faith. The world hangs upon Gods power, and faith hangs upon his truth. 2. The Meditation of Gods truth would make us ambitious to imitate him. We should be true in our words, true in our dealings. *Pythagoras* being askt, What did make men like God? answered, When they speak truth.

* *Quidam
homines diis
similes faciat
cum vera lo-
quuntur.*

S A C T. II.

The second subject of meditation, is, Meditate upon the

Z z

* Habent ubera
ta vere vino
meliora, et fragran-
tia unguen-
tis optimis. Ber.

the promises of God. * The promises are flowers growing in the paradise of Scripture; meditation, like the Bee sucks out the sweetness of them. The promises are of no use or comfort to us, till they are meditated upon. For as the Roses hanging in the Garden, may give a fragrant redolency, yet their sweet water is distilled onely by the fire; so the promises are sweet in reading over, but the water of these Roses, the spirits and quintessence of the promises are distill'd into the soule onely by meditation. The Incense, when it is pounded and beaten, smells sweetest, Meditating on a promise, like the beating of the Incense, makes it more oderiferous and pleasant; The promises may be compar'd to a golden Mine, which then onely enricheth, when the gold is digged out; by holy meditation we digge out that spiritual gold which lies hid in the Mine of the promise, and so we come to be enriched. Cardan saith, there's no precious stone, but hath some hidden vertue in it. They are call'd *precious promises*, 2 Pet. 1. 4. When they are applyed by meditation, then their vertue appears, and they become precious indeed. There are three sorts of promises which we should meditate upon.

1.

1. Promises of remission; *I, even I am he that blotte out thy transgressions for mine own sake, and will not remember thy sins*, Isa. 43. 25. Whereas the poor sinner may say, Alas, I am deep in arrears with God, I fear I have not fill'd his bottle with my tears, but I have filled his book with my debtes; Well, but meditate on his promise, *I am he that blotte out, &c.* The word there in the Original to blot out *, is a Metaphor alludes to a Merchant, who when his Debtor hath paid him, he blots out the debt, and gives him an acquittance. So saith God, I will blot out your sin, I will crosse the debt-book. Ah, but may the poor soule say, It may be a great while

while first, I may be a long time under the convulsions of conscience; I may even pine away, and *my life draw nigh to the grave**; No, in the Hebrew it is in the participle of the present מִחַיִּים. *I am blotting out thy transgressions.* *Psal. 88. 9. I have taken my pen, and am crossing out thy score. Oh but may the sinner say, There's no reason God should do thus for me. Well, but acts of grace do not go by reason, I will blot out thy sins for my name sake. Oh, but saith the sinner, Will not the Lord call my sins again to remembrance? no, he promiseth an act of Oblivion, I will not upbraid thee with thy sins, or sue thee with a bond that is cancell'd, *I will remember thy sins no more.* Here is a sweet promise to meditate upon; 'tis an Hive full of the honey of the Gospel.

2. Meditate upon promises of Sanctification. The earth is not so apt to be over-grown with weeds and thorns, as the heart is to be over-grown with lusts; now, God hath made many promises of *healing*, Hof. 14. 4. and *purging*, Jerem. 33. 8. promises of *sending his Spirit*;* which for its sanctifying nature, is compar'd sometimes to water which cleanseth the vessel; sometimes to winde, which is the fan to winnow and purifie the aire; sometimes to fire, which doth refine the mettals. Meditate often on that promise, Isa. 1. 18. *Though your sins be as scarlet, they shall be as white as snow.* Scarlet is so deep a die, that all the art of man cannot take it out; but behold here a promise, God will lay the soule a whitening; he will make of a *scarlet sinner*, a *milk white Saint*. By vertue of this refining and consecrating work a Christian is made *partaker of the divine nature*; he hath an idoneity and fitness to have communion with God for ever; Meditate much on this promise.

3. Meditate upon promises of remuneration: *The Haven of rest*, Heb. 4. 9. *The beatifical sight of God*, Matth.

5. 8. *The glorious Mansions*, John 14. 2. The meditation of these promises will be as bezar-stone to keep us from fainting under our sins and sorrows.

SECT. III.

3.
Meditate on
the love of
Christ.
* Rev. 1. 5.

The third subject of meditation, is, Meditate upon the love of Christ *. Christ is full of *love*, as he is of *merit*. What was it but love, that he should save us, and not the Angels? Among the rarities of the Load-stone, this is not the least, that leaving the gold and pearl, it should draw iron to it, which is a baser kinde of mettall; so that Christ should leave the Angels, those more noble spirits, the gold and pearl, and draw mankinde to him, how doth this proclaim his love! Love was the wing on which he did flie into the Virgins womb. 1. How *transcendent* is

* τὴν ὑπερβαλλόντων τῆς γνώσεως ἀγαπᾷ.

1. *Christ's love to the Saints!* The Apostle calls it a love *that passeth knowledge* *, Ephes. 3. 19. 'Tis such a love as God the Father bears to Christ; the same for quality, though not equality, *Joh. 15. 9. As the Father hath loved me, so have I loved you*: A believers heart is the garden where Christ hath planted this sweet flower of his love. 'Tis the channel through which the golden stream of his affection runs. 2. How *distinguishing* is Christ's love,

2. *1 Cor. 1. 26. Not many wise, not many noble are called.* In the old Law God passed by the Lion and the Eagle, and took the Dove for sacrifice; that God should pass by so many of birth and parts, and that the lot of free-grace should fall upon thee; *ὡ βάθος*, O the depth of divine love! 3. How *invincible* is the love of Christ! *It is strong*

3. *as death*, Cant. 8. 6. Death might take away his life, not this love *; and as *death*, so neither *sin* could wholly

* Absorbeat i-gitur mentem meam ab omni-bus quæ sub cæ-

σφαλματι, her infirmities, her sleepy fits, Cant. 5. 2. but though

though black'd and sullied, yet still a Dove; Christ could see the faith, and wink at the failing. He who drew Alexander while there was a scarre upon his face, drew him with his finger upon the scar: Christ puts the finger of mercy upon the scars of the Saints; he will not throw away his pearls for every speck of dirt. And which makes this love of Christ the more stupendious; There was nothing in us to excite or draw forth his love: He did not love us, because we were worthy, but by loving us, he made us worthy; 4. How immutable is Christs love? Having loved his own, he loved them to the end*. The Saints are like letters of gold engraven upon Christs heart, which cannot be raced out, Meditate much upon the love of Christ.

lo sunt ignis
& melliflua vi-
tui amoris, ut
totus tibi inba-
ream, sola que
suavitatis tue
dulcedine pas-
car & inebrier.
* Non dilexist
dignos, sed dili-
genda efficit
dignos. Aug.

4.

* Joh. 13. 1.

The serious meditation of the love of Christ,

1. Would make us love him again. Can one go upon hot coals, and his feet not be burnt? Prov. 6. 28. who can tread by meditation upon these hot coals of Christs love, and his heart not burn in love to him?

1.

2. The meditation of Christs love would set our eyes abroad with tears for our Gospel-unkindnesses. O that we should sin against so sweet a Saviour: had we none to abuse but our friend? had we nothing to kick against, but bowels of love? did not Christ suffer enough upon the Cross, but must we needs make him suffer more? do we give him more gall and vinegar to drink? O, if any thing can dissolve the heart in mourning, it is disingenuity, and unkindness offered to Christ. When Peter thought of Christs love to him, Christ could deny Peter nothing, yet he could deny Christ, this made his eyes to water; Peter went out and wept bitterly.

2.

* Mat. 26. 75.

3. The meditation of Christs love would make us love our enemies. Jesus Christ shewed love to his enemies. We read of the fire licking up the water, 1 King. 18. 38.

3.

'Tis usual for water to quench the fire, but for fire to dry up and consume the water, which was not capable of burning, this was miraculous! such a miracle did Christ shew; his love did burn where there was no fit matter to work upon; nothing but sin and enmity; *he loved his enemies*; the fire of his love did consume and lick up the water of their sins. He prayed for his enemies, *Father, forgive them*; he shed tears for them that shed his blood. Those that gave him *gall and vinegar to drink*, them he gave his *blood to drink*. *O amor! his plagis membra cruentat amor.* —

The meditation of this love would melt our hearts in love to our enemies. *Austin* saith Christ, made a Pulpit of the Crosse, and the great lesson he taught Christians, was, to love their enemies.

4.

4. The meditation of Christs love would be a meanes to support us in case of his absence. Sometimes he is pleased to withdraw himself, *Cant. 5. 6.* yet when we consider how entire and immutable his love is *, it will make us wait with patience till he sweetly manifests himself to us. He is *love*, 1 John 4. 16. and he cannot forsake his people over-long. He may take his leave, not his last farewell *. The Sun may be gone a while from our climate, but it returns in the spring: The meditation of Christs love may make us wait for the return of this Sun of righteousness. *Heb. 10. 37. For yet a little while and he that shall come will come.* He is *Truth*, therefore he shall come; he is *love*, therefore he will come.

* John 13.

* Mich. 7. 19.

S E C T. IV.

4.
Meditate on
sin.

1.
Reatus.

The fourth subject of meditation, is, Meditate upon sinne.

I. Meditate on the guilt of sin. We are in Adam, *tanquam*

tanquam in radice, as in a common head, or root, and he sinning, we become guilty, *Rom. 5. 12.* *in whom all have sinned*; by his treason our blood is tainted, and this guilt bringeth shame with it as its twin*, *Rom. 6. 21.* *Confecta purpureus venit in ora rabor.* Ovid.

2. Meditate upon the filth of sinne; not only is the guilt of *Adams* sinne imputed, but the poison of his nature is disseminated to us. Our Virgin nature is defiled; the heart is spotted*; how then can the actions be pure? If the water be foule in the Well, it cannot be clean in the bucket. *Isa. 64. 6.* *We are all as an unclean thing.* We are like a Patient under the Physicians hand, that hath no sound part in him, his head bruised, his liver swell'd, his lungs perish'd, his blood inflam'd, his feet gangren'd. Thus is it with us before grace comes, in the mind darknesse; in the memory slipperinesse; in the heart hardnesse; in the will stubbornnesse; *from the sole of the foot, to the crown of the head there is no soundnesse, but wounds and bruises, and putrifying sores, Isa. 1. 6.* A sinner befiltied with sinne, is no better than a Devil in mans shape*; and which is sadly to be laid to heart, the adherency of this sinne. Sinne is naturalized to us, the Apostle calls it *meisaron diaphan* an encompassing sinne, *Heb. 12. 1.* a sinne that will not easily be cast off. A man may as well shake off the skin of his body, as the sinne of his soul; it sticks fast as the ivy to the wall. There's no shaking off this viper till death. Oh often meditate on this contagion of sinne. How strong is that poison, a drop whereof is able to poison a whole sea? how venomous and malignant was that apple, a taste whereof poisoned all-mankinde? Meditate sadly on this. The meditation of sinne would make the plumes of pride fall; if our knowledge makes us proud, we have sinne enough to make us humble. The best Saint alive who is taken out of the grave of sinne, yet hath the smell of the grave-cloaths still upon him.

3. Meditate

3.
Maledictio.

3. Meditate upon the curse of sinne. *Gal. 3. 10. Cursed be every one that continues not in all things written in the book of the Law.* This curse is like a blast upon fruit, which keeps it from thriving; sinne is not only a defiling thing, but a damning. It is not only a spot in the face, but a stab at the heart. Sinne betrays us into the Devils hands, who like *Draco*, writes all his Laws in blood. Sinne bindes us over to the wrath of God, and then what are all our earthly enjoyments, but like *Damaris* his banquet, with a sword hanging over the head? sinne brings forth the rowle written with curses against a sinner, *Zach. 5.* and it is a *flying rowle*, ver. 5. it comes swiftly, if mercy doth not stop it. *Ye are cursed with a curse*, *Mal. 3. 9.* Thus it is till the entail of this curse be cut off by Christ. Oh meditate upon this curse due to sinne.

- The meditation of this curse would make us afraid,
1. Of retaining sinne. When *Micah* had stolen his mothers money, and heard her curse him, he durst not keep it any longer, but restores it, *Judges 17. 2.* he was afraid of his mothers curse; what then is Gods curse? 2. The meditation of this curse would make us afraid of entertaining sinne. We would not willingly entertaine one into our house who had the plague. Sinne brings a curse along with it, which is the plague of God that cleaves to a sinner; sinne is like the water of jealousy which made the belly to swell, and the thigh to rot, *Numb. 5. 22.* The meditation of this would make us flie from sinne; while we sit under the shadow of this bramble, fire will come out of the bramble eternally to devour us*.

* *Judg. 5. 19.*

SECT. V.

5.
Meditate on
the vanity of
the creature.

The fifth subject of meditation, is, Meditate upon the vanity of the creature. When you have sifted out the finest

finest flower that the creature doth afford, you will finde something either to dissatisfie or nauseate. The best wine hath its froth, the sweetest Rose its prickles, and the purest comforts their dregs; the creature cannot be said to be full, unlesse of vanity; as a bladder may be fill'd with wind, *Job 20. 22. In the fulnesse of his sufficiency he shall be in streights*; They who think to finde happinesse here, are like *Apollo* who embraced the lawrel-tree instead of *Daphne*. Meditate on this vanity. The world is like a looking-glasse which represents that face which is not in it.

The meditation of this vanity, 1. would be like the digging about the roots of a tree, to loosen it from the earth, it would much loosen our hearts from the world, and be an excellent preservative against a surfeit. Let a Christian think thus with himself, Why am I so serious about vanity *? if the whole earth were chang'd into a globe of gold, it could not fill my heart.

2. The meditation of the creatures vanity would make us look after more solid comforts; The favour of God, the blood of Christ, the influences of the Spirit. When I see the life which I fetch from the cistern is vain, I will go the more to the Spring head; In Christ there is an inexhaustible treasury. When a man finds the bough begin to break, he lets go the bough, and catcheth hold on the main tree; so when we finde the creature to be but a rotten bough, then by faith we shall catch hold on Christ the tree of life, *Revel. 2. 7.* The creature is but a reed, God is the rock of ages.

* Ridetur a
Tertulliano A-
chilles, dum
disce stolam
sunderere comam
struere, cutem
fingere, specu-
lum consulere,
collam demul-
cere, aurem Fo-
rati examina-
re; quid for-
ma? quid tota
mundi compa-
ges?

SECT. VI.

The sixth subject of meditation, is, Meditate upon the excellency of grace. Grace is, 1. Precious in it self,

6.
Meditate on
the excellency
of grace.

Aaa

2. Pet.

1.

Petitur hoc calum via. *Abdom's* ποτιμις οδους

Nunquam Stygius fertur ad umbras *Abdom's* ποτιμις οδους

Inclita virtus —

— sed cum summas

Exiget horas consumpta dies.

Iter ad superos gloria pandet. Sen. Trag.

2. Gifts. These are natures pride. Gifts and parts, like *Rachel*, are fair to look upon, but grace excels. I had rather be holy than eloquent*. An heart full of grace is better than an head full of notions. Gifts commend no man to God. 'Tis not the paring of the apple we esteeme (though of a vermilion colour) but the fruit. We judge not the better of an horse for his trappings* and ornaments unlesse he have good mettell. What are the most glorious parts, if there be not the mettell of grace in the heart? Gifts may be bestowed upon one for the good of others, (as the nurses breasts are given her for the childe) but grace is bestowed for a mans own eternal advantage. God may send away reprobates with gifts, as *Abraham* did the *sonnes of the Concubines*, Gen. 25.6. but he entails the inheritance only upon grace. O often meditate upon the excellency of grace.

* *Ἰουδαϊὰ*
ἐκδοῦναι, καὶ τὸ
ἐκδοῦναι ἔχοντες
πολλὰ, καὶ μά-
λλον ἰδιωτῶν
ἐπὶ ἑσθλῶν ἡ-
μεῶν; μὴ οὐκ
ἢ ἀκριβῆς, καὶ
ἰσχυρὴ, καὶ ἀμεί-
ωντος. οὐκ
ἀλλὰ γὰρ οὐκ, καὶ
ἀποδοῦναι ἑαυ-
τῶν, τὸ ἀγα-
θόν. *Cyrrill.*
* *Non faciens*
equum meliorem
aurei frani.
Sen. l. 5. *Epist.*
41.

The musing on the beauty of grace would, 1. Make us fall in love with it. He that meditates on the worth of a Diamond, grows in love with it. *Damascen* calls the graces of the Spirit the very characters and impressions of the divine nature*. Grace is that flower of delight which like the vine in the parable, *Judges* 9. 13. cheers the heart of God and man.

* *ἡ ἀρετὴ*
τῆς θείας φύ-
σεως. *Dama-*
scen.

2. The meditation of the excellency of grace would make us earnest in the pursuit after it. We dig for gold in the Mine, we sweat for it in the Furnace: did we meditate on the worth of grace, we would dig in the Mine of Ordinances for it; what sweating and wrestling in prayer?

We would put on a modest boldnesse, and not take a denial. *What wilt thou give me* (saith Abraham) *seeing I go childlesse?* Gen. 15. 2. So would the soul say, Lord, what wilt thou give me seeing I go gracelesse? who will give me to drink of the *water of the well of life?*

3.

The meditation of the excellency of grace would make us endeavour to be instrumental to convey grace to others. Is grace so transcendently precious, and have I a child wants grace? Oh that I might be a means to convey this treasure into his soul! I have read of a rich *Florentine* who being to dye, called all his sons together, and used these words to them, *It much rejoyceth me now upon my death-bed, quod vos divites relinquam,* That I shall leave you all wealthy. but a parents ambition should be rather to convey sanctity, that he may say, O my children, it rejoyceth me that I shall leave you gracious; it comforts me that before I dye, I shall see Jesus Christ live in you.

* Cosm. Medit.
ces.

SECT. VII.

7.

Meditate upon
thy spiritual
estate.

The seventh subject of meditation, is, Enter into a serious meditation of the state of your souls; while you are meditating of other things, do not forget your selves. The great work lies at home. It was *Solomons* advice, *know the state of thy flock;* Prov. 27. 23. much more know the state of thy soul*; for want of this meditation men are like travellers, skill'd in other countreys, but ignorant of their own; so they know other things, but know not how it goes with their souls, whether they are in a good state or bad; there are few who by holy Meditation enter within themselves. There are two reasons why so few meditate upon the state of their souls.

* Cum sublatum
e conspicu lu-
men est (in-
quit Seneca)
visus mei jam
consciens, totum
diem mecum
scrutor, nihil
transco. Tacitus
annal. l. 13.

1. *Self-guiltinesse.* Men are loth to look into their hearts

hearts by meditation, lest they should finde that which would trouble them. *The cup is in their sack.* Most are herein like trades-men, who being ready to sink in their estates, are loth to look into their books of account, lest they should finde their estate low; but hadst thou not better enter into thy heart by meditation; than God should in a sad manner enter into judgement with thee?

2. *Presumption*; men hope all is well; men will not take their land upon trust, but will have it surveyed; yet they will take their spiritual estate upon trust, without any surveying. They are confident their case is good*; 'Tis a thing not to be disputed on, and this confidence is but conceit. The foolish Virgins, though they had no oyle in their lamps, yet how confident were they? *They came knocking*; 'twas a peremptory knock, they doubted not of admittance; so, many are not sure of their salvation, but secure; they presume all is well, never seriously meditating whether they have oyle or no. Oh Christian, meditate about thy soul. See how the case stands between God and thee; do as Merchants, cast up thy estate, that thou mayest see what thou art worth; see if thou art *rich towards God*, Luke 12. 21. Meditate about three things. 1. About thy *debts*, see if thy debts be paid or no; that is, thy sinnes pardoned; see if there be no arrerages, no sinne in thy soul unrepented of. 2. Meditate about thy *Will*; see if thy Will be made yet. Hast thou resigned up all the interest in thy self? Hast thou given up thy love to God? Hast thou given up thy will? This is to make thy Will. Meditate about thy Will; make thy spiritual Will in the time of health; if thou puttest off the making of thy Will till death, it may be invalid; perhaps God will not accept of thy soul then. 3. Meditate about thy *evidences*. These evidences are the graces of the Spirit; see whether thou hast any evidences.

ces. What desires hast thou after Christ? what faith? see whether there be no flaw in thy evidences; are thy desires true? dost thou as well desire heavenly principles, as heavenly priviledges? Oh meditate seriously upon your evidences.

To sift our hearts thus by meditation, is very necessary; if we finde our estate is not sound, the mistake is discovered, and the danger prevented; if it be sound, we shall have the comfort of it. What gladnesse was it to *Hezekiah*, when he could say, *Remember now, O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight*, Isa. 38.3. So, what unspeakable comfort will it be, when a Christian upon a serious meditation, and review of his spiritual condition, can say, *I have something to shew for heaven, I know I am passed from death to life*; and as an holy man once said, *I am Christs, and the devil hath nothing to do with me*.*

* John 3. 14.

* Bucer.

SECT. VIII.

8.
Meditate on
the paucity of
them that shall
be saved.

* *Flavius Vopiscus.*

* Isa. 53. 1.

The eighth subject of meditation, is, Meditate upon the paucity of them that shall be saved; *but few are chosen*, Matth. 20. 16. among the millions in *Rome*, but few *Senatours*; and among the swarmes of people in the world, but few believers. One said, all the names of the good Emperours might be engraven in a little Ring*; there are not many names in the book of life. We read of four sorts of ground in the Parable, and but *one good ground*, Matth. 13. How few in the world know Christ? how few that believe in him? *quis credit?* Who hath believed our report? how few that strike saile to Christs Scepter, *Luke 19. 14*? The Heathen Idolaters and *Mahometans* possesse almost all *Asia, Africa, America*? in many parts

parts of the world the Devil is worshipped, as among the *Parthians* and *Pilapians*; Satan takes up most *climates*, and *hearts*. How many formalists are there in the world? *2 Tim. 3. 5.* *ἐκυτὸς μορφῶν*, *having a forme of godlinesse*; like wool that receives a sleight tincture, not a deep die, whose Religion is a paint, (which a storm of persecution will wash off) not an engraving. These look like Christs Doves, but are the *Serpents brood* *. They hate Gods image, like the *Panther*, that hates the picture of a man.

*ἵνα ἴδωμεν
ἀποστολὴν
αὐτῶν ἐν
ἀποκάλυψιν.
ἀποκ. Ignatius.*

Oh often meditate on the paucity of them that shall be saved. The meditation of this, would, 1. Keep us from marching along with the multitude, *Thou shalt not follow a multitude*, *Exod. 23. 2.* The multitude usually goes wrong: most men walk, *κατὰ τὴν αἰσιν τῆς κοινῆς*, *after the course of the world* *, *Ephes. 2. 2.* That is, the *lusts* of their hearts, and the *fashions* of the times. They march after the Prince of the aire. The meditation of this would make us turn out of the common roade.

** Non quacun-
dum, sed qua
2. r. Seneca.*

2. The meditation of the fewnesse of them that shall be saved, would make us walk tremblingly; few that find the way, and when they have found it, few that walk in the way. The thoughts of this would work holy fear, *Heb. 4. 1.* not a despairing fear, but a jealous and cautious fear. This feare the eminent Saints of God have had. *Austin* saith of himself, he knocked at heaven-gate with a trembling hand. This fear is joyned with hope, *Psal. 147. 11.* *The Lord takes pleasure in them that feare him, in those that hope in his mercy*; A childe of God tears, because the gate is straight; but hopes, because the gate is open.

2.

3. The meditation of the paucity of them that shall be saved, would be a whet-stone to industry. It would put us upon working out our salvation. If there be so few that shall

3.

shall

shall be crown'd, it would make us the swifter in the race. This meditation would be an allarme to sleepy Christians.

SECT. IX.

9. Meditate upon final apostasie.
* Luke 14. 30.

The ninth subject to meditation, is, Meditate upon final Apostasie. Think what a sad thing it is to begin in Religion to build, and *not be able to finish**; *Joash* was good while his uncle *Jehoiada* lived, but after he died, *Joash* grew wicked, and all his Religion was buried in his uncles grave. *We live in the fall of the leaf*; how many are fallen to damnable heresies? 2 Pet. 2. 1. Meditate seriously on that Scripture, Heb. 6. 4, 5. 6. *It is impossible for those who were once enlightned, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance.* A man may be enlightned, and that from a double lamp, the *Word* and *Spirit*; but these beams, though they are irradiating, yet not penetrating. 'Tis possible he may have *gustus*, a taste of the heavenly gift; he may taste, but not concoct*; as one saith, a Cook may taste the meat he dresseth, but not be nourished by it†. This taste may not only *illuminare*, but *reficere*†; it may carry some sweetnesse in it, there may be a kinde of delight in spiritual things: Thus farre a man may go, and yet *penitus recidere*, fall away finally. Now this will be very sad (it being such a God-affronting, and Christ-reproaching sinne;) *Know therefore it is an evil and bitter thing that thou hast forsaken the Lord*, Jer. 2. 19. Meditate upon final relapses.

* *Potest summi
lubris delibare.*
Eritius.
* Mr. Perlins.
* *Thom Aquin.*

The meditation of this would make us earnest in prayer to God. I. For soundnesse of heart, *make my heart sound in thy statutes*, Psal. 119. 80. Lord, let me not be

an

an Alchimy Christian, work a thorough work of grace upon me; Though I am not washed *perfectly*, let me be wash'd *thoroughly*, Psalme 51. 2. That which begins in hypocrisie, ends in Apostacy. 2. The meditation of hypocrites final falling away would make us earnest in prayer for perseverance. *Hold up my goings in thy paths that my footsteps slip not*, Psalme 17. 5. Lord, hold me up that I may hold out. Thou hast set the crown at the end of the race, let me run the race, that I may wear the crown; it was *Bezä's* prayer, and let it be ours, Lord perfect what thou hast begun in me, that I may not suffer shipwrack when I am almost at Haven.

*Domine quod
cepisti perfecte,
ne in portu nau-
fragium accidas.*
Bezä.

S E C T. X.

The tenth subject of meditation, is, Meditate of death*. We say we must all die, but who is he that meditates seriously upon it? Meditate, 1. Of the certainty of death, *statutum est*; 'Tis appointed for all once to die, *Heb. 9. 27.* There's a statute out. 2. Meditate upon the proximity of death, it is near to us; *Et mors atra caput fuscis circumvolat alis.* — We are almost setting our feet upon the dark entry of death. The Poets painted Time with wings; it not only rides Post, but flies, and carries us upon its wings. The race is short between the cradle and the grave: the sentence of death is already passed, *Gen. 3. 19.* *To dust thou shalt return*; so that our life is but a short reprieve from death which is granted to a condemned man; *Mine age is כחך, as nothing*, Psalme 39. 5. nay, if it were possible to take something out of nothing, our life is lesse than nothing, reckon'd with eternity. 3. Meditate upon the uncertainty of the time. We have no Lease, but may be turned out the next houre; there are so many casualties, that it is a wonder if life be not cut

10.

* *Vera Philo-
sophia est mortis
contemplatio.*
Plato in dial.
de sap.

1.

2.

3.

* *Quis scit ad
eduxant bodier-
na crastina vita
tempora dii su-
peri ! Morat.*

off by untimely death *. How soon may God seale us a lease of ejectment ? Our grave may be digged before night. To day we may lie upon a pillow of *downe*, to morrow we may be laid upon a pillow of *dust*. To day the Sermon-bell goes, to morrow our passing-bell may go. 4. Think seriously, that to die is to be but once done, and after death therere's nothing to be done. If thou diest in thy impenitency, there's no repenting in the grave. If thou leavest thy work at death half done, there is no finishing it in the grave, Eccles. 9. 10. *There's no work nor device, nor wisdom in the grave whether thou goest.* If a garison surrender at the first summons, there is mercy ; but if it stay till the red flag be hung out , and the garison is storm'd, there's no mercy then. Now 'tis a day of grace, and God holds forth the white flag of mercy to the penitent ; if we stay till God hold forth the red flag, and storm us by death, now there's no mercy. There is nothing to be done for our souls after death. Oh meditate of death. 'Tis reported of *Zelencus* , that the first piece of household-stuff he brought to *Babylon*, was a tomb-stone: think often of your Tomb-stone. The meditation of death would work these admirable effects.

I.

*Cum sis humillimus, cur non humillimus ?
Agnoscat homo se esse mortalem,
& frangat elationem.* 118.

1. The meditation of death would pull down the plumes of pride ; thou art put *pulvis animatus* ; shall dust and ashes be proud ? Thou hast a grassy body, *Isa. 40. 6.* and shalt shortly be mowed down ; *I have said ye are gods,* Psal. 82. but lest they should grow proud, he adds a corrective, *ye shall die like men*, v. 7. ye are dying gods.

2.

2. The meditation of death, would be a means to give a deaths wound to sinne, *Nihil sic revocat a peccato, &c.* No stronger antidote against sinne, saith *Austin*, than the frequent meditation of death ; am I now sinning, and to morrow may be dying ? What if death should take me doing the devils work, would it not send me to him to receive

receive double pay? carry the thoughts of death as a table-book alwayes about thee, and when sinne tempts, pull out this table-book, and read in it, and you shall see sinne will vanish. We should look upon sin in two glassees, the glasse of Christs blood, and the glasse of death.

3. The meditation of death would be a bridle for intemperancy; shall I pamper that body which must lie down in the house of rottenness? Our Saviour at a feast breaks forth into mention of his burial, *Mat. 26. 12.* feeding upon the thoughts of death would be an excellent preservative against a surfeit. 3.

4. The meditation of death would make us husband time better, and croud up much work in a little room. Many meet in Tavernes to drive away time; the Apostle bids us redeeme it; *Redeeming the time*. Our lives should be like jewels, though little in bulk, yet great in worth. Some die young, yet with gray haire upon them; we must be like *grasse of the field*, useful; not like *grasse of the house-top*, *Psalme 129. 6.* which *witethers before it be grown up*. To live and not be serviceable, is not *vita*, but *tempus**. 4.

5. The meditation of death would make us lay in provision against such a time. It would spur us on in the pursuit after holiness. Death is the great plunderer, it will shortly plunder us of all our outward comforts; our feathers of beauty and honour must be laid in the dust, but death cannot plunder us of our graces. The Common-Wealth of *Venice* in their armoury have this inscription, *happy is he that in time of peace thinks of warre**; he that often meditates of death, will make preparation against its coming. * Seneca.
5.

** Id etiam depi-
tum aureis liti-
ris in porta a-
quaria civitatis
Embrincensis.*

S E C T. II.

Meditate upon the day of judgement. Feathers swim up Meditate on
the day of
the judgement.

the water, but gold sinks into it; light feathery Christians float in vanity, they mind not the day of judgement, but serious spirits sink deep into the meditation of it. Most men put farre away from *them the evill day*, Amos 3. 6. They report of the *Italians*, that in a great thunder they use to ring the Bells, and shoot off their Cannons, that the sound of their Bells, and the roaring of their Cannons may drown the noise of the thunder; so the Devil delights men with the musick of the world, that the noise of this should drown the noise of the day of judgement, and make them forget the sound of the last trump. Most men are guilty, therefore they do not love to hear of the Assises. When *Paul* preach'd of judgement, *Felix trembled*, Acts 24. 25. he had a bad conscience; *Iosephus* tells us of *Felix*, that he was a wicked man: the woman that lived with him (*Drusilla* by name) he had entised away from her husband, and when he heard of judgement, he fell a trembling. Oh I beseech you meditate upon this last and solemn day, while others are thinking how they may get riches, let us bethink our selves how we may *abide the day of Christs coming*.

1. The meditation of the day of judgement, 1. Would make us to scan all our actions; Christ will come with his *fanne* and his *sieve*: Will this action of mine bide the test at that great day?

2. The meditation of the last day would make us labour to approve our hearts to God, the great Judge and Umpire of the world. 'Tis no matter what men think of us, but what is our Judges opinion of us? to him we must stand or fall. The meditation of the day of judgement would make us endeavour to be like *Moses*, who was *αρετιοῦ τῷ θεῷ*, *faire to God*, as the Original hath it. * The *Galaxia*, or milky way (as the Astronomers call it)

is

* Acts 7. 2.

is a bright circle in the heavens containing many stars, but they are so small that they have no name, nor are they taken cognizance of by the Astrologers. Give me leave to apply it; possibly others may take no notice of us; we are so small, as to have no name in the world; yet if we are *true stars*, and can approve our hearts to God, we shall hold up our heads with boldness, when we come to stand before our Judge.

S E C T. XII.

The twelfth subject of Meditation. Meditate of hell.

1. Meditate upon the paine of losse, *Mat. 25. 10. and the door was shut.* To have Christs face vail'd over, and a perpetual eclipse, and mid-night in the soul, to be cast out of Gods presence, *in whose presence is fulness of joy*, this doth accent and imbitter the condition of the damned; 'tis like mingling gall with wormwood.

2. Meditate upon the paine of sence; the *Photinians* hold there is no hell, but they speak in a dreame, *Psal. 9.*

17. *The wicked shall be turned into hell.* And here meditate

of two things. { 1. The place of Hell.
2. The Company.

1. Meditate on the place of Hell. 'Tis call'd a place of torment, *Luke 16. 28.* There are two things especially in hell to torment.

1. Fire, *Revel. 20. 15.* 'Tis called a lake of burning fire. *Austin, Peter Lombard Gregory the Great,* say, this fire of hell is a material fire, though they say it is infinitely hotter than any culinary fire; that is but painted fire to this. I wish none of us may know what kinde of fire it is, but I rather think, the fire of hell is partly material,

and partly spiritual; the material fire is to work upon the body, the spiritual to torture the soule. This is the wrath of God, which is both fire and bellows; *who knows the power of thy anger?* Psal. 90. 11.

But it may be objected, if there be any material fire in hell, it will consume the bodies there? I answer, It shall burn without consuming *, as *Moses bush did*, Exod. 3. 2. The power of God silenceth all disputes. If God by his infinite power could make the fire of the three children not to consume, cannot he make the fire of hell burn and not consume? *Austin* in his book, *de civitate Dei*, tells us of a strange salt in *sicily*, which if it be put in the fire swims; That God which can make salt, contrary to its nature, swim in the fire, can make the bodies of the damn'd not consume in the fire,

* In rebus factis mirari, non rimari sapientis est. Gerhard de coena dom. Aug. lib. 21.

2. Vermis Rodens.

Comment.

1 Cor. 11.

* ἡ πνευματικὴ τῆς ψυχῆς παλιν.

* Ge. Adag. Comment.

* ὁ βρυχῶς τῶν δυνάμεων.

* Latimer Ser. ad cler.

Ejus adesse intolerabile, ejus abesse impossibile. Aug.

2.

2. *The worm*, Mark 9. 44. *Where the worm never dies*. *Homer* in his *Odysses* faines, that *Tisius* his liver was gnawn by two vultures in hell. This never-dying worm Christ speaks of, is the gnawing of a guilty conscience. *Melancthon* calls it *Erynnis conscientie* *, an hellish fury, *Siculi non invenerunt tyranni tormentum majus*, ---they that will not hear conscience preaching, shall feel conscience gnawing *, and so great is the extremity of these two, the fire which burns, and the worm which bites, that there will follow *gnashing of teeth* *, *Matth. 8. 12.* the damn'd will gnash their teeth for horror and anguish. That must needs be sad cheer (as *Latimer* saith) where *weeping* is serv'd in for the first course, and *gnashing of teeth* for the second *: to endure this will be intolerable, to avoid it will be impossible.

2. Meditate of the company in hell, the Devil and his Angels, *Matth. 25. 41.* *Job* complaines he was a companion to Owls, Chap. 30. 29. What will it be to be a companion to Devils? Consider, 1. Their gaffly deformity, they

they make Hell look blacker. 2. Their deadly antipathy; they are fired with rage against man-kind; first they become tempters, then tormentors.

Meditate much on Hell. Let us go into Hell by contemplation, that we may not go into hell by condemnation. How restless is the condition of the damned! The Ancients faine of *Endymion*, that he got leave of *Jupiter* alwayes to sleep*. What would the damned in hell give for such a Licence? in their pains is neither intermission, nor mitigation.

* *Impetrasse a Jove ut perpetuo dormiret.*
Natal. Com.

The serious meditation of hell, would make us, 1. Fear sinne as Hell. Sinne is Hells suell; sinne like *Sampsons foxes**, carries devouring fire in the taile of it.

* *Judg. 15. 5.*

2. The meditation of hell would cause rejoycing in a childe of God. The Saints fear of hell is like the two *Maries* feare, *Matth. 28. 8.* *They departed from the Sepulchre with feare and great joy.* A believer may fear to think of the place of torment, but rejoyce to think he shall not come into this place. When a man stands upon a high rock, he trembles to look down into the Sea, yet he rejoyceth that he is not there strugling with the waves. A childe of God, when he thinks of hell, he *rejoyceth with trembling*. A Prison is not made for the Kings son to be put in. A great Naturalist observes that nothing will so soon quench fire as salt and blood; sure I am, the salt brinish tears of repentance, and the blood of Christ will quench the fire of hell to a Believer. Christ himself hath felt the paines of hell for you. The *Lamb of God* being roasted in the fire of Gods wrath, by this burnt-offering the Lord is now appeas'd towards his people. Oh how may the godly rejoyce! *There's no condemnation to them that are in Christ.* *Rom. 8. 1.* When the son of God was in the furnace, *Dan. 3. 25.* the fire did the three children no hurt; so Christ being for a time in the fiery furnace

ὅθεν ἡ σωτηρία.

nace

nace of Gods wrath, that fire can do a believer no hurt. The Saints have the garment of Christs Rigueousness upon them, and the fire of Hell can never cinge this garment.

SECT. XIII.

13.
Meditate on
Heaven.

The thirteenth subject of meditation, is, Meditate on heaven: From the Mount of meditation, as from Mount *Nebo*, we may take a view and prospect of the Land of promise. Christ hath taken possession of heaven in the name of all believers, *Heb. 6. 20.* *Whither the forerunner is for us entred, even Jesus.* Heaven must needs be a glorious City, which hath God both for its *builder* and *inhabitant*. Heaven is the extract and quintessence of all blessednesse. There the Saints shall have their wish. *Austin* wished that he might have seen three things before he died, *Rome* in its Glory, *Paul* in the Pulpit, and *Christ* in the Flesh. But the Saints shall see a better sight; they shall see, not *Rome*, but Heaven in its glory; they shall see *Paul*, not in the Pulpit, but on the Throne, and shall sit with him; they shall see Christs flesh, not vail'd over with infirmities and disgraces, but in its spiritual embroydery; not a *crucified*, but a *glorified* body. They shall behold the king in his beauty, *Isa. 33. 17.* What a glorious place will this be! In Heaven *God will be all in all*, *1 Cor. 15. 28.* Beauty to the eye, musick to the ears; joy to the heart, and this he will be to the poorest Saint, as well as the richest. O Christian, who art now at thy hard labour, perhaps following the plough, thou shalt sit on the Throne of glory*. *Quintus Curtius* writes of one who was digging in his garden, and on a sudden made King, and a purple garment richly imbroydered with gold, put upon him; so shall it be done to the poorest believer, he shall

* Rev. 3. 21.

shall be taken from his labouring work, and set at the right hand of God, * having the Crown of righteousness upon his head. * Statuet oves ad dextram.

* Injuncta civi-
stis purpura
aurique distin-
da. Curtius.
* Mat. 25. 33.

O ineffabile gaudium in beatis glorificatis qui ad dextram Christi sistent; astituri ipsi ut subditi serenissimo suo principi, ut filii benignissimo suo patri, ut regale sacerdotium gratiociissimo suo pontifici; mater Solomonis fuit ad dextram regis in Throno posita, 1 King. 2. 19. O vero quam caduca hæc, etsi regia majestas! in novissimo autem die vere magnifica & gloriosa erit constitutio ad dextram Solomonis celestis, desiderium cordis plenissime illis dabit, apponet capiti eorum diadema auri*. Solom. Glassius Exeg. 4.

* Psal. 21. 3.

Meditate often on this *Jerusalem above*.

The meditation of heaven, would, 1. Excite and quicken obedience. It would put spurs to our sluggish hearts, and make us abound in the work of God, knowing that our labour is not in vain in the Lord, 1 Cor. 15. 58. The weight of glory would not hinder us in our race, but cause us to run the faster: this weight would add wings to duty.

I.

2. The meditation of heaven would make us strive after heart purity, because onely the pure in heart shall see God, Matth. 5. 8. 'tis only a clear eye can look upon a bright transparent object.

2.

3. The meditation of heaven would be a pillar of support under our sufferings; heaven will make amends for all. One houres being in heaven will make us forget all our sorrows; the Sun dries up the water; one beam of Gods glorious face will dry up all our tears.

3.

S E C T. XIV.

The fourteenth subject of meditation, is, Meditate upon Eternity; Some of the Ancients have compared it to

14.
Meditate on
Eternity.

C c c

an

an intellectual sphere, whose centre is everywhere, and circumference nowhere. Millions of years stand only for ciphers in Eternity, and signifie nothing. What an amazing word is Eternity? Eternity to the godly is a day which hath no Sun-setting; and to the wicked, a night which hath no Sun-rising. Eternity is a gulf which may swallow up all our thoughts: Meditate on that Scripture, *Matth. 25. 46. And these shall go away into everlasting punishment, but the righteous into life eternal.*

1.

1. Meditate upon eternal punishment; the bitter cup the damned drink of shall never passe away from them. The sinner and the furnace shall never be parted. Gods vial of wrath will be alwaies dropping upon a wicked man. When you have reckon'd up so many myriads and millions of years, nay, ages, as have passed the bounds of all Arithmetick, Eternity is not yet begun. This word *EVER* breaks the heart; *Cogita centum millia annorum, cogita decies centena millia annorum, cogita mille millones annorum, immo seculorum, nondum inchoasti eternum*, Cornel. de Lap. Think of this all you that forget God: If the tree fall hell-ward, so it lies to all eternity, *Pœna gehennales torquent non extorquent, puniunt non finiunt corpora*. Prosper. Now is the time of Gods long-suffering, *2 Pet. 3. 9.* after death will be the time of the sinners long-suffering, when he shall suffer the vengeance of Eternall fire, Jude 7.

*Horaque eris
tantis ultima
nulla malis.*

Prosper.

Si Deus diceret damnatis, Impleatur terra arena minutissima, ita ut totus orbis hisce arena granulis sit repletus à terra usque ad cœlum Empyræum; & millesimo quoq; anno angelus veniat dematque ex hoc arena cumulo unum granulum, cumque post tot millenarios annorum quot sunt granula ea exhibuerit, liberabo vos à gehenna, O quam exultarent damnati! at vero post omnes hos millenarios restant alii, & alii millenarii in infinitum, in æternum, & ultra, Drexel.

2. Me-

2. Meditate upon *life eternal* *. The soul that is once landed at the heavenly shore, is past all storms. The glorified soule shall be for ever bathing it self in the rivers of pleasure, *Psal. 16, ult.* This is that which makes heaven to be heaven, *We shall be ever with the Lord, 1 Thes. 4. 17.* *Austin* saith, *Lord, I am content to suffer any pains and torments in this world, if I might see thy face one day; but alas, were it onely a day, then to be ejected heaven, it would rather be an aggravation of misery; but this word ever with the Lord, is very accumulative, and makes up the garland of glory; A state of eternity is a state of security* *, *O vita vitalis, vita sempiterna, & sempiterna beata, ubi gaudium sine mœrore, requies sine labore, sanitas sine languore, opes sine amissione, perpetuitas sine corruptione.* *Aug. Manuali cap. 7. de gaud.*

The meditation of eternity would, 1. Make us very serious in what we do. *Zeuxes* being ask'd, why he was so long about a picture, answered, *Eternitati pingo, I paint for Eternity.* The thoughts of an irreversibile condition after this life, would make us pray and hear as for eternity. *Vive Deo, vive aternitati.* —

2. The meditation of Eternity, would make us overlook present things, as sitting and fading. VVhat is the world to him that hath Eternity in his eye *? 'Tis but *minutissima pars puncti* *, which (as the Mathematicians say) is just nothing. He that thinks of Eternity will despise the pleasures of sin for a season +.

3. The meditation of Eternity would be a means to keep us from envying the wickeds prosperity: Here they ruffle it in their filks, but what is this to Eternity? as long as there is such a thing as Eternity, God hath time enough to reckon with all his enemies.

2.
* *Eternitas incommutabilis vita tota simul & perfecta possessio.*
Boetius l. 5. de Consul. Philo- soph. prolâ 6.

ἐν φιλοπρίας
ὁ φιλοπρίας ἔχει
ἐξ ὧν τὴν ἀναι-
μιον ὡς ἂν δι-
εσται ζῶν, ἵνα
ἀμαρτίαν ἡ δι-
καιοσύνης τὸ
διάρκον κατε-
μάται. Theo-
doret.

2.
* *Eternis in-
biani fastidio
sunt transitoria.*
Bern. Epist. 3.
+ *Simonides.*
* *Heb. 11. 25.*

S E C T. XV.

15.
Meditate on
your experien-
ces.

I.

The last subject of meditation, is, meditate upon your experiences. Look over your receipts; 1. Hath not God provided liberally for you, and vouchsafed you those mercies which he hath denied to others who are better than you? Here is an experience, *Gen. 48. 15. The God who hath fed me all my days.* Thou never feedest, but mercy carves for thee; thou never goest to bed, but mercy draws the curtains, and sets a guard of Angels about thee. What ever thou hast is out of the Exchequer of free grace. Here's an experience to meditate upon.

2.

2. Hath not God prevented many dangers, hath he not kept watch and ward about you? 1. What *temporal* dangers hath God screen'd off? Thy neighbours house on fire*, and it hath not kindled in thy dwellings. Another infected, thou art free; Behold the golden feathers of protection covering thee. 2. What spiritual dangers hath God prevented? when others have been *poys'on'd* with error, thou hast been preserved. God hath sound-ed a retreat to thee; thou hast heard *a voice behinde thee, saying, This is the way, walk in it**; When thou hast list'd thy self, and taken pay on the Divels side, that God should *pluck thee as a brand out of the fire*, that he should turn thy heart, and now thou espoudest Christs quarrel against sin. Behold preventing grace! here's an experience to meditate upon.

3.

3. Hath not God spared you a long time? Whence is it that others are struck dead in the act of sin, as *Ananias and Saphira**, and you are preserv'd as a monument of patience? Here is an experience: God hath done more for you than for the Angels; he never waited for their repentance, but

* *Paries cum
proximus ardet.*
Virg.

* *Isa. 30. 21.*

* *Act. 5. 5, 10.*

but he hath waited for you year after year, *Isa. 30. 18.* Therefore *will the Lord wait that he may be gracious.* He hath not only knockt at your heart in the Ministry of the Word, but he hath waited at the doore: How long hath his Spirit striven with you? like an importunate suitor, that after many denials, yet will not give over the suit. Me thinks I see justice with a sword in its hand ready to strike, and mercy steps in for the sinner, *Lord, have patience with him a while longer:* Me thinks I hear the Angels say to God, as the King of *Israel* once said to the Prophet *Elisha*, *2 Kin. 6. 22.* *Shall I smite them? shall I smite them?* So me thinks I hear the Angels say, Shall we take off the head of such a drunkard, swearer, blasphemer? and mercy seems to answer as the Vinedresser, *Luk. 13. 8.* *Let him alone this year.* See if he will repent. Is not here an experience worth meditating upon? Mercy turns Justice into a rain-bow; the rain-bow is a bow indeed, but hath no arrow in it; that justice hath been like the rain-bow without an arrow, that it hath not shot thee to death, here is a receipt of patience to read over and meditate upon.

4. Hath not God often come in with assisting grace? when he hath bid thee mortifie such a lust, and thou hast said as *Jehoshaphat*, *2 Chro. 20. 12.* *I have no might against this great army.* Then God hath come in with Auxiliary force, *his grace hath been sufficient.* When God hath bid thee pray for such a mercy, and thou hast found thy self very unfit; thy heart was at first dead and flat, all on a sudden thou art carried above thy own strength; thy tears drop, thy love flames; God hath come in with assisting grace. If the heart burn in prayer, God hath struck fire. The Spirit hath been tuning thy soule, and now thou makest sweet melody in prayer. Here is an experience to meditate upon.

4.

* Satan nihil
non molitur con-
tra Sanctos,
scutum fidei ag-
greditur his
tentationibus a-
rietibus, si potest
cor piū obsidere
et in tantas du-
bitationes præ-
cipitare ut deum
expavescat, ei
irascatur et aliquando blasphemet. Neque Turca, neque Caesar unquam tanto impetu possunt civi-
tatem aliquam oppugnare, quam Satan aliquando conscientias piorum. Luther in Psal. 118.

5. Hath not God vanquished Satan for you*? When the Devil hath tempted to infidelity, to self-murder, when he would make you believe either that your graces were but a fiction, or Gods promise but a counterfeit bond, now that you have not been foil'd by the Tempter, it is God who hath kept the garrison of your heart, else his fiery darts would have entred. Here's an experience to meditate upon.

6. Have you not had many signal deliverances? When you have been even at the gates of death, God hath miraculously recovered you, and renewed your strength as the Eagle; may not you write that writing which Hezekiah did? *Isai. 38.6. The writing of Hezekiah King of Judah, when he had been sick and was recovered of his sickness*; you thought the Sun of your life was quite setting, but God made this Sun return back many degrees. Here's an experience for meditation to feed upon. When you have been imprisoned, your foot taken in the snare, and the Lord hath broken the snare, nay, hath made those to break it who were the instruments of laying it: Behold an experience; Oh let us often revolve in minde our experiences. If a man had physick receipts by him, he would be often looking over his receipts. You that have rare receipts of mercy by you, be often by meditation looking over your receipts.

The meditation of our experiences would, 1. Raise us to thankfulnesse. Considering that God hath set an hedge of providence about us, he hath strewed our way with roses, this would make us take the Harp and Vial, and praise the Lord; and not only praise, but record*,

1 Chron.

* μελίσσι ψαλμῶν
καὶ ὕμνων.
Plato.

1 Chr. 16. 4. The meditating Christian keeps a Register or Chronicle of Gods mercies, that the memory of them doth not decay. God would have the Manna kept in the Ark many hundred years, that the remembrance of that miracle might be preserved; a meditating soule takes care that the spiritual Manna of an experience be kept safe.

2. The meditation of our experiences would engage our hearts to God in obedience. Mercy would be a needle to sowe us to him. We would cry out as *Bernard**, I have Lord, two mites, a soule and a body, and I give them both to thee.

2.

* *Duas habeo
minutias domi-
ne, &c. Bern.*

3. The meditation of our experiences would serve to convince us that God is *no hard master*; we might bring in our experiences as a sufficient confutation of that slander. When we have been falling, hath not God taken us by the hand? *When I said my foot slippereth, thy goodness, O Lord, held me up*, Psalme 94. 18. How often hath God held our head and heart when we have been fainting*? and is he a *hard Master*? is there any Master besides God who will wait upon his servants? Christians, summon in your experiences. What vailes have you had*? What inward serenity and peace, which neither the world can give, nor death take away? a Christians own experiences may plead for God against such as desire rather to censure his wayes, than to try them, and to cavil at them, than to walk in them.

3.

* *ὡς ἡδὺ δὴ λείψ
σεσμέντος ἡμῶν
τοῦ ἀσθενήσαντος*
Euripides.

* Psal. 19. 11.

4. The meditation of our experiences would make us communicative to others. We would be telling our children & acquaintance *what God hath done for our soules**, at such a time we were brought low, and God raised us; at such a time in desertion, and God brought a promise to remembrance which dropt in comfort. The meditation of Gods gracious dealing with us would make us transmit

4.

* Psal. 44. 1.

transmit and propagate our experience to others, that the mercies of God shewn to us may bear a plentiful crop of praise when we are dead and gone. And so much for the subject matter of Meditation; I proceed next to the necessity of Meditation.

CHAP. VII.

Shewing the necessity of Meditation.

IT is not enough to carry the Book of Gods Law about us, but we must Meditate in it. The necessity of Meditation will appear in three particulars. 1. The end why God hath given us his word written and preached, is not onely to know it, but that we should meditate in it. The word is a letter of the great God written to us; now we must not run it over in haste, but meditate upon Gods wisdom in inditing, and his love in sending it to us. Why doth the Physitian give his Patient a receipt? is it that he should onely read it over and know the receipt, or that he should apply it? The end why God communicates his Gospel receipts to us, is, that we should apply them by fruitful meditation: would God (think we) ever have been at the pains of writing his Law with his own finger, onely that we should have the Theory and notion of it? is it not that we should Meditate in it? would he ever have been at the cost to send abroad his Ministers into the world, to furnish them with gifts, *Ephes. 4.* and must they for the work of Christ *be nigh unto death* * that Christians should onely have an empty knowledge of the truths published? is it onely *speculation* or *meditation* that God aims at?

Phil. 2. 30.

2. The necessity of Meditation appears in this, because

cause without it we can never be good Christians; a Christian without meditation is like a souldier without arms, or a workman without tools. 1. Without Meditation the truths of God *will not stay with us*; the heart is hard, and the memory slippery, and without Meditation all is lost; Meditation imprints and fastens a truth in the mind, it is like the Selvedge which keeps the cloth from ravelling. Serious Meditation is like the engraving of letters in gold or marble which endure: without this all our preaching to you is but like writing in sand, like pouring water into a sieve, like throwing a bur upon a chrystal which glides off and doth not stay. Reading and hearing without Meditation is like weak Physick which will not work; want of Meditation hath made so many Sermons in this age to have a miscarrying womb and dry breasts.

2. Without Meditation the truths which we know *will never affect* our hearts, *Deut. 6. 6. These words which I command thee this day shall be in thine heart.* How can the Word be in the heart, unlesse it be wrought in by Meditation? As an hammer drives a nail to the head, so Meditation drives a truth to the heart. It is not the taking in of food, but the stomacks concocting it, which makes it turn to blood and spirits; so it is not the taking in of a truth at the ear, but the meditating of it (which is the concoction of it in the mind) makes it nourish. Without Meditation the Word preached may encrease *notion*, not *affection*. There is as much difference between the knowledge of a truth, and the meditation of a truth, as there is between the light of a Torch and the light of the Sunne: set up a Lamp or Torch in the garden, and it hath no influence. The Sun hath a sweet influence, it makes the plants to grow, and the herbs to flourish: So knowledge is but like a Torch lighted in the understanding, which hath little or no influence, it makes not a man the better;

but Meditation is like the shining of the Sunne, it operates upon the affections, it warms the heart, and makes it more holy. Meditation fetcheth life in a Truth. There are many truths lie, as it were, in the heart dead, which when we Meditate upon, they begin to have life and heat in them. Meditation of a Truth is like rubbing a man in a swoon, it fetcheth life. 'Tis Meditation makes a Christian.

3. Without Meditation we make our selves guilty of slighting God and his Word. If a man lets a thing lie by, and never minds it, it is a sign he slights it: Gods Word is the book of life; not to meditate in it, is to undervalue it. If a King puts forth an Edict or Proclamation, and the Subjects never minde it, it is a slighting the Kings Authority. God puts forth his Law as a *Royal Edict*; if we do not Meditate in it, it is a slighting his authority, and what doth this amount to lesse than a Contempt done to the Divine Majesty?

CHAP. VIII.

Shewing the reason why there are so few good Christians.

USE. I.

Use. I. Inform. IT gives us a true account why there are so few good Christians in the world; namely, because there are so few Meditating Christians: we have many that have *aures bibulas*, they are swift to hear, but slow to meditate. This duty is grown almost out of fashion, people are so much in the Shop, that they are seldom on the Mount with God. Where is the Meditating Christian? *Diogenes*, in a full Market, was seeking up and down, and being ask'd what he sought for, saith, *hominem quero*, I seek for a man, that

that was to say, a wise man, a Philosopher; among the croud of Professors, I might search for a Christian, *videl.* *A Meditating Christian.* Where is he that Meditates on sinne, hell, eternity, the recompense of reward, That takes a prospect of heaven every day? where is the Meditating Christian? 'Tis to be bewail'd in our times that so many who go under the name of Professors, have banished good discourse from their Tables, and Meditation from their Closets. Surely, *The hand of Foab is in this.*

The Devil is an Enemy to Meditation, he cares not how much people read and hear, nor how little they Meditate; He knows that Meditation is a means to compose the heart and bring it into a gracious frame: Now the Devil is against that, Satan is content that you should be hearing and praying Christians, so that ye be not Meditating Christians; he can stand your small shot, provided you do not put in this bullet.

CHAP. IX.

A Reproof to such as do not meditate in Gods Law.

Use 2.

IT serves to reprove those who Meditate indeed, but not *in the Law of God*: They turn all their Meditations the wrong way; like a man that lets forth the water of his Mill which should grinde his corn, into the high way, where it doth no good: So there are many who let out their Meditations upon other fruitlesse things which are no wayes beneficial to their souls.

1. The Farmer Meditates on his acres of Land, not upon his soul: his Meditation is how he may improve a barren piece of ground, not how he may improve a bar-

ren minde: he will not let his ground lie fallow, but he lets his heart lie fallow: There is no spiritual culture, not one seed of grace sown there.

2. The Physitian Meditates upon his receipts, but seldom on those receipts which the Gospel prescribes for his salvation, Faith and Repentance. Commonly the Divel is Physitian to the Physitian, having given him such stupifying Physick, that for the most part he dies of a Lethargy.

3. The Lawyer Meditates upon the common Law; but as for Gods Law he seldom Meditates in it either day or night: The Lawyer while he is Meditating on his Clients evidences, often forgets his own; most of this Robe have their spiritual evidences to *seek*, when they should have them to *show*.

4. The Trades-man is for the most part Meditating upon his wares and drugs: his study is how he may encrease his estate, and make the ten talents an hundred. He is *cumbred about many things*; he doth not Meditate in the *book of Gods Law*, but in his *Account-book* day and night. At the long run you will see these were fruitlesse Meditations, you will finde that you are but *golden beggars*, and have gotten but the *fools purchase* when you dye, *Luke 12. 20.*

5. There is another sort that Meditate onely upon mischief, *who devise iniquity*, Mic. 2. 1. they Meditate how to defame, and to defraud; *James 8. 5. they make the Ephra small, and the shekel great.* The Ephra was a measure used in buying, the shekel a weight used in selling; they know how to collude and sophisticate, *Christians* who should support, too often supplant one another; and how many Meditate revenge? 'tis sweet to them as dropping honey (as Homer speaks) *Their hearts shall meditate terror*, Isa. 33. 18. the sinner is a *fellon* to himself, and God will maee him a *terror* to himself.

CHAP.

CHAP. X.

An holy perswasive to Meditation.

Use. 2.

I Am in the next place to exhort Christians to this so necessary duty of Meditation. If ever there were a duty I would presse upon you with more earnestnesse and zeal, it should be this, because so much of the vitals and spirits of Religion lies in it. The plant may as well bear fruit without watering, the meat may as well nourish without digesting, as we can fructifie in holinesse without Meditation. God provides the meat, Ministers can but cook and dresse it for you, Meditation must make the concoction; for want of this you may cry out with the Prophet, *Isa. 24. 16. My leannesse, my leannesse, wo unto me.* Oh let me perswade such as fear God, seriously to set upon this duty. If you have formerly neglected it, bewail your neglect, and now begin to make conscience of it: Lock up your selves with God (at least once a day) by holy Meditation. Ascend this Hill, and when you are gotten to the top of it, you shall see a fair prospect, Christ and heaven before you. Let me put you in minde of that sweet saying of *Bernard*, + O Saint, knowest thou not that thy husband Christ is bashful, and will not be familiar in company? Retire thy self by Meditation into the closet, or the field, and there thou shalt have Christs embraces. *Cant. 7. 11, 12. Come my Beloved, let us go forth into the field, there will I give thee my loves;* O that I might invite Christians to this rare duty. Why is it that you do not Meditate in Gods

*O sacra ani-
ma, fuge publi-
cum. fuge do-
mesticos; au nescis te recun-
dum habere
sponsam & qui
nequaquam su-
am velis tibi
indulgere praesentiam praesentium ceteris.
Br. Se m. 40.*

Law? Let me expostulate the case with you; what is the reason? Me thinks I hear some say, We are indeed convinced of the necessity of the duty, but alas there are many things that hinder. There are two great objections lie in the way, I shall remove them, and then hope the better to perswade to this duty.

CHAP. XI.

The answering of Objections.

Object. 1. **I** Have so much businesse in the world, that I have no time to Meditate.

Ans. The World indeed is a great enemy to Meditation. 'Tis easie to lose ones purse in a croud; and in a croud of worldly employments, 'tis easie to lose all the thoughts of God. So long as the heart is an *Exchange*, I do not expect it should be a *Temple*; but to answer the objection. Hast thou so much businesse that thou hast no time for Meditation? as if Religion were but by the bye, a thing fit only for idle houres: What? no time to Meditate! What is the businesse of thy life but Meditation? God never sent us into the world to get riches (I speak not against labour in a calling) but I say this is not the end of our coming hither. The errand God sent us into the world about, is *salvation*; and that we may attain the end, we must use the means, *viz.* *Holy Meditation*. Now hast thou no time to Meditate? just as if a husbandman should say, truly he hath so much businesse that he hath no time to plough or sow; why, what is his occupation but plowing and sowing? what a madnesse is it to hear Christians say they have no time to meditate? What is the businesse of their lives but Meditation? O take heed lest
by

by growing rich, you grow worth nothing at last. Take heed that God doth not sue out the Statute of Bankrupt against you, and you be disgraced before men and Angels: no time for Meditation? you shall observe that others in former ages have had as much businesse as you, and publick affairs to look after, yet they were called upon to Meditate. *Foshua* 1. 8. *Thou shalt meditate in this book of the Law.* *Foshua* might have pleaded an excuse, he was a Souldier, a Commander, and the care of marshalling his army lay chiefly upon him, yet this must not take him off from Religion; *Foshua* must Meditate in the book of Gods Law. God never intended, that the great businesse of Religion should give way to a shop or farm; or that a particular calling should juttle out the general.

2. Object. *But this duty of Meditation is hard. To set time apart every day to get the heart into a Meditating frame is very difficult; Gerson reports of himself, that he was sometimes three or four houres before he could work his heart into a spiritual frame.*

Ans. Doth this hinder? To this I shall give a three-fold Reply.

1. The price that God hath set heaven at is labour; our salvation cost Christ blood, it may well cost us sweat*. *The Kingdome of heaven suffers violence, Matth. 11. 12.* It is as a garrison that holds out, and the duties of Religion, are the taking it by storm: a good Christian must offer violence to himself, (though not self-natural, yet self-sinful.) *Self* is nothing but the flesh, * as *Basil, Hierom, Theophylact, and Chrysostome*, do all expound it*. The flesh cries out for ease, tis a Libertine; Tis loth to take pains, loth to pray, to repent, loth to put its neck under Christs yolk; now a Christian must hate himself; no man ever yet *hated his own flesh, Ephes.*

* *Plurimi melle-
tie quadam ani-
mi refugium su-
dorem quem sibi
in persequenda
felicitate ima-
ginantur, maluit
breui hujus vita
curriculo suis
indulgere cupi-
diuibus, & ale-
am futurorum
subire, quam la-
borem suscipere
& postea vitam
praestolari ater-
nam. Marcell.
armamentarij
solentis. lib. 2.*

5. 29. * Gal. 5. 17.

5. 29. yes, in this sense he must hate his own flesh, *The lusts of the flesh* *. He must offer violence to himself by mortification and Meditation; say not it is hard to meditate *, is it not harder to lye in Hell?

2. We do not argue so in other things: Riches are hard to come by, therefore I will sit still and be without them; no, difficulty is the whet-stone of industry. How will men venture for gold? and shall we not *spend and be spent* for that which is more precious than the gold of *Ophir*? By Meditation we suck out the quintessence of a promise.

3. Though while we are first entring upon Meditation it may seem hard, yet when once we are entred it is sweet and pleasant. Christs yoke at the first putting on may seem heavy, but when once it is on it becomes easie. 'Tis not a yoke but a *Crown*. Lord (saith *Austin*) the more I Meditate on thee, the sweeter thou art to me *. According to that of holy *David*, *My Meditation of thee shall be sweet*, Psal. 104. 34. The Poets say the top of *Olympus* was alwayes quiet and serene *: 'Tis hard climbing up the rocky *Hill* of Meditation, but when we are got up to the top, there is a pleasant prospect, and we shall sometimes think our selves even in heaven *. By holy Meditation the soul doth as it were breakfast with God every morning; and to be sure his breakfast is better than his dinner. When a Christian is upon the mount of Meditation, he is like *Peter* on the mount when Christ was transfigured, *Matth. 17.* he cries out, *bonum est esse hic*, Lord, 'tis good to be here: he is loth to go down the mount again. If you come to him, and tell him of a purchase, he thinks you bid him to his losse: what hidden Manna doth the soul taste now? how sweet are the visits of Gods Spirit? when Christ was alone in the Wildernesse, then the Angel came to comfort him; when the soul is alone

in

in holy Meditations and ejaculations, then not an Angel, but Gods own Spirit doth come to comfort him: a Christian that meets with God in the mount, would not exchange his houres of Meditation for the most orient pearls or sparkling beauties that the world can afford. No wonder *David* spent the whole day in Meditation*, *Psa.* 119. 97. Nay, as if the day had been too little, he borrows a part of the night too, *Psalme* 63. 6. when I remember thee upon my bed, and Meditate on thee in the night-watches. When others were sleeping, *David* was Meditating. He who is given much to Meditation, shall with *Sampson* find an honey comb in this duty: therefore let not the difficulty discourage*. The pleasantnesse will infinitely countervail the pains.

*Homo meditantus.

*Virtus maxime nitet in arduo.

Having removed these two objections out of the way, let me again revive the exhortation to *Meditate in Gods Law day and night*. And there are two sorts of Meditation which I would perswade to.

CHAP. XII.

Concerning occasional Meditations.

- I. Occasional, and }
2. Deliberate. }

I. Occasional Meditations, such as are taken up upon any sudden occasion. There is nothing almost doth occur, but we may presently raise some Meditation upon: as a good Herbalist doth extract the Spirits and quintessence out of every herb, so a Christian may from every emergence and occurrence extract matter of Meditation. A gracious heart like fire, turns all objects into fuel for Meditation. I shall give you some instances: When you

E e e

look

look up to the heavens, and see them richly embroidered with light, you may raise this Meditation, if the Footstool be so glorious, what is the Throne where God himself sits? When you see the Firmament bespangled with Starres, think, what is Christ *The Bright Morning Star*? Revel. 22. 16. *Monica*, Austins mother, standing one day, and seeing the Sun shine, raised this Meditation, Oh! If the Sun be so bright, what is the light of Gods presence? When you hear musick that delights the senses, presently raise this Meditation, What musick like

* εὐχαρίστων τῷ
θεῷ ὅτι εὐε-
δίητός ἐσμι, καὶ
ὅτι ἐχρησάμεθα
χρίσματος, ὥστε
λαλῆσαι ὅτι φανε-
ρώσῃς ὅτι πᾶσι ἐ-
ξείνηται. Ign.ep.
ad Philadelph.

a good confidence* ; This is *avis Paradisi*, the bird of Paradise within, whose chirping melody doth enchant and ravish the soul with joy ; he that hath this musick all day, may take *Dauids Pillow* at night, and say with that sweet finger, *I will lay me down in peace and sleep*, Psa. 4. 8. How blessed is he that can finde heaven in his own

* 1 Pet. 3. 4.

bofome? When you are dressing your felves in the morning, awaken your Meditation, think thus, but have I been dressing the *hidden man of the heart* *? Have I looked my face in the Glafs of Gods Word? I have put on my cloaths, but have I put on Chrift? It is reported of *Pam- bo*, that feeing a Gentlewoman dressing her felf all the morning by her Glaffe, he fell a weeping: O, faith he, this woman hath fpent the morning in dressing her body, and I fometimes fpend fcarce an hour in dressing my foul! When you fit down to dinner, let your Meditation feed upon this firft courfe, how bleffed are they that *shall eat bread in the Kingdome of God* *? What a Royal Feaft will that be which hath God for the Founder? What a Love-Feaft where none shall be admitted but Friends?

¶ Dic dormitu
re, pores non ex
pergisci amplius;
d. c. experre. Ho
pores non dormi
re amplius. Sen

When you go to bed at night †, imagine thus, shortly I shall put off the earthly clothes of my body, and make my bed in the grave: when you see the Judge going to the Assizes, and hear the Trumpet blow, think with your selves

selves (as *Hierom* did) that you are still hearing that shrill Trumpet sounding in your ears, *Surgite mortui, arise ye dead and come to judgement.* When you see a poor man going in the streets, raise this Meditation, here is a walking picture of Christ, *He had no place where to lay his head* *. * *Mat. 8. 20.* My Saviour became poor, that I through his poverty might be made rich: When you go to Church, think thus, I am now going to hear God speak, let me not stop my ear, if I refuse to hear Him speaking in his *Word*, I shall next hear him speaking in his *Wrath*, *Psal. 2. 5.* When you walk abroad in your Orchard, and see the plants bearing, and the herbs flourishing, Think how pleasing a sight it is to God to see a thriving Christian; how beautiful are the Trees of righteousness, when they are hung full of fruit *, when they abound in faith, humility, knowledge! * *Phil. 1. 11.* When you pluck a Rose-bud in your Garden, raise this contemplation, how lovely are the early puttings forth of grace; God prizeth a Christian in the bud, he likes the blooming of youth rather than the shedding of old age. When you eat a grape from the Tree, think of Christ the *True Vine*, how precious is the blood of that Grape? Such rare clusters grow there, that the Angels themselves delight to taste of. It is said of *Austin*, he was much in these *extempore* Meditations; A gracious heart like the Philosophers stone, turns all into Gold; It is all the year stilling-time with a Christian, he stilleth out heavenly Meditations from earthly Occurrences, as the curious *Alchymist* when several mettals are mingled together, can by his skill extract the Gold and Silver from the baser mettals: So a Christian by a Divine *Alchymy*, can extract golden Meditations from the various objects he beholds; Indeed it argues a spiritual heart, to turn every thing to a spiritual use; and we have Christs own example for these occasional Meditations, *John 4. 7, 10, 13, 14.* While he sat on *Ja-*

cobs Well, he presently Meditates on that *ἵδω πνεύματος*, and breaks forth into a most excellent discourse concerning the *Water of life*. So much for occasional Meditations.

2. Be exhorted to deliberate Meditations, which are the chief: set some time apart every day, that you may in a serious and solemn manner converse with God in the mount; A godly man, *is a man set apart*, Psal 4.3. as God sets him apart by election, so he sets him apart by *Meditation*.

CHAP. XIII.

For the Right Timing of Meditation.

Quest. 1. **W**hat is the fittest time for Meditation?

Ans. For the timing of it, it is hard to prescribe, because of mens various callings and employments. But if I may freely speak my thoughts, the morning is the fittest time for Meditation. The best time to converse with God is, when we may be most private, that is, before worldly occasions stand knocking as so many Suitors at the door to be let in: the morning is as it were the cream of the day, let the cream be taken off, and let God have it. In the stilling of strong-water, the first water that is drawn from the Still is more full of spirits, the second drawing is weaker; So the first Meditations that are still'd from the minde in a morning, are the best, and we shall finde them to be most full of life and spirits. The morning is the golden hour. God loved the first-fruits, *Exod. 23. 19. The first of the first-fruits thou shalt bring into the house of the Lord.* Let God have the first-fruits of the day; the first of our thoughts must be set a-broach for heaven. The Student takes the morning for his study*. The Userer gets up in the morning, and looks.

* *Auroramus
anmica.*

looks over his books of account; a Christian must begin with God in the morning. *David* was with God before break of day, *Psal.* 119. 147. *I prevented the dawning of the morning.*

Quest. 2. *But why the morning for Meditation.*

Quest. 2.

Ans. 1. Because in the morning the minde is fittest for holy duties. A Christian is most himself then; Wl at weary devotion will there be at night when a man is even tired out with the businesse of the day! He will be fitter to sleep, than to meditate. The morning is the queen of the day; then the fancy is quickest, the memory strongest, the spirits freshest, the organ of the body most disposed, having had its recruits by sleep. 'Tis a sure rule, Then is the best time to serve God, when we finde our selves most in tune. In the morning the heart is like a viol strung and put in tune, and then it makes the sweetest melody.

Ans. 1.

2. The morning thoughts stay longest with us the day after; the wool takes the first die best, and it is not easily worn out. When the minde receives the impression of good thoughts in the morning, it holds this sacred die the better; and like a colour in grain, it will not easily be lost. The heart keeps the relish of morning meditations, as a vessel that receives a tincture and savour of the wine that is first put into it*; Or as a Chest of sweet Linnen, that keeps the sent a great while after. Perfume thy minde with heavenly thoughts in the morning, and it will not lose its spiritual fragrancy; Winde up thy heart towards heaven in the beginning of the day, and it will go the better all the day after: It is with receiving thoughts into the minde, as it is with receiving Guests into an Inne, the first Guests that come, fill the best rooms in the house; if others come after, worse rooms will serve them; So when the minde entertains holy Me-

2.

*Quo semel est
imbuta recens
servabit odorem
Testa diu.*

ditations for its morning-Guests, if afterwards earthly thoughts come, they are put into some of the worst rooms, they lodge lowest in the affections. The best rooms are taken up in the morning for Christ. He that loseth his heart in the morning in the world, will hardly finde it again all the day after.

3.

3. It is a part of that solemn Respect and Honour we give to God, to let him have *Aurora filium*, the first thoughts of the day; we give persons of quality the precedence, we let them take the first place. If we honour God (whose Name is Reverend and Holy) we will let the thoughts of God take place of all other. When the world hath the first of our thoughts, 'tis a sign the world lies uppermost, we love it most. The first thing a covetous man meditates on in the morning is *dea pecunia*, his money; a sign his Gold lies nearest to his heart. Oh Christians, let God have your morning meditations. He takes it in disdain to have the world served before him. Suppose a King and a Yeoman were to dine in the same room, and to sit at two Tables; if the Yeoman should have his meat brought up, and be served first, the King might well take it in an high disdain, and look upon it as a contempt done to his person. When the world shall be served first, all our morning thoughts attending it, and the Lord shall be put off with the dregs of the day, when our thoughts begin to run low, is not this a contempt done to the God of glory?

4.

4. Equity requires it; God deserves the first of our thoughts; some of his first thoughts were upon us; we had a being in his thoughts before we had a being, he thought upon us *πρὸ καταβολῆς κόσμου*, *Ephes. i. 4.* Before the foundations of the world. Before we fell, he was thinking how to raise us. We had the morning of his thoughts; Oh what thoughts of free grace, what
thoughts

thoughts of peace hath he had towards us ! We have taken up his thoughts from eternity : If we have had some of Gods first thoughts, well may he have our first thoughts.

5. This is to imitate the pattern of the Saints. *Job rose early in the morning*, and offered, *Job 1. 5.* *David* when he awaked was with God, *Psalms. 139. 17.* and indeed this is the way to have a morning blessing. *In the morning the dew fell*, *Exod. 16. 13.* The dew of a blessing falls early; now we are likeliest to have Gods company. If you would meet with a friend, you go betimes in the morning before he be gone out. We read that the Holy Ghost came down upon the Apostles, *Acts 2. 3, 4.* and it was *in the morning*, as may be gathered from *Peters Sermon, ver. 15.* 'twas but *the third houre of the day*; the morning is the time for fruitfulness, *In the morning shalt thou make thy seed to flourish*, *Isa 17. 11.* by morning meditation, we make the seed of grace to flourish.

I would not by this, wholly exclude evening meditation. *Isaac went out to meditate in the Eventide*, *Gen. 24. 63.* When business is over, and every thing calm, it is good to take a turn with God in the Evening. God had his *Evening Sacrifice*, as well as his *Morning*, *Exod. 29. 39.* as the cream in the top is sweet, so the sugar at bottome; in two cases, the Evening meditation doth well.

1. In case such hath been the urgency of business, that thou hast time only for reading and prayer; then recompense the want of the morning with evening meditation.

2. In case thou findest thy self more inclinable to good thoughts in the evening, (for sometimes there is a greater impetus upon the heart, a greater aptitude and tunableness

nableness of minde) dare not neglect meditation at such a time: who knows but it may be a quenching the Spirit; Do not drive this blessed Dove from the Ark of thy soul; in these cases evening meditation is seasonable; but I say, if I may cast in my verdict, the morning is to be preferred; as the flowre of the Sun opens in the morning to take in the sweet beams of the Sun, so open thy soul in the morning to take in the sweet thoughts of God. And so much for the timing of meditation.

CHAP. XIV.

How long Christians should be conversant with this duty.

Quest.
Answ.

Quest. 2. **B**ut how long should I meditate?

Answ. For the *quandiu*, the *how long*, if we consider how many houres the world hath, it is hard if we cannot give God at least one half houre every day. I shall only say this for a general rule, Meditate so long till thou findest thy heart grow warm in this duty. If when a man is cold, you ask how long he should stand by the fire? Sure, till he be thoroughly warm, and made fit for his work. So Christian, thy heart is cold, never a day, (no not the hottest day in summer) but it freezeth there; now stand at the fire of meditation till thou findest thy affections warmed, and thou art made fit for spiritual service. David mused till *his heart waxed hot within him*, Psal. 39.3. I will conclude this with that excellent saying of Bernard, Lord, *I will never come away from thee without thee*. Let this be a Christians resolution not to leave off his Meditations of God till he finde something of God in him; some *moving of bowels after God*, Cant. 5.4. Some *flamings of love*, Cant. 6.8.

*Domine nun-
quam a te absq;
te recedam.*
Bern.

CHAP.

CHAP. XV.

Concerning the usefulness of Meditation.

HAVING answered these questions, I shall next shew the benefit and usefulness of Meditation.

I know not any duty that brings in greater income and revenue than this. 'Tis reported of *Thales*, that he left the affairs of State to become a contemplating Philosopher *. ** Dig. in vita Thal.*
Oh did we know the advantage which comes by this duty, we would often retire from the noise and hurry of the world, that we might give our selves to Meditation.

The benefit of Meditation appears in seven particulars.

I. Meditation is an excellent means to profit by the Word: reading may bring a truth into the head, meditation brings it into the heart; better meditate on one Sermon than hear five; I observe many put up their Bills in our Congregations, and complain that they cannot profit; may not this be the chief reason, because they *chew not the cud*, they do not meditate on what they have heard. If an Angel should come from heaven, and preach to men, nay if *Jesus Christ* himself were their Preacher, they would never profit without meditation. 'Tis the settling of the milk that makes it turn to cream; and it is the settling of a truth in the minde, that makes it turn to spiritual aliment: the Bee sucks the flower, and then works it in the Hive, and makes honey of it. The hearing of a truth preached is the sucking of a flower, there must be a working it in the Hive of the heart by meditation, then it turns to honey. There is a disease in children called the Rickets, when they have great heads, but their lower parts are small, and thrive not. I wish many of the Professors in *London*, hove not the spiritual Rickets, they have great heads, much knowledge, but yet they thrive not in god-

Fff

liness,

liness, their heart is faint, their feet feeble, they walk not vigorously in the wayes of God; and the cause of this disease, is, the want of meditation. Illumination without meditation makes us no better than Devils. Satan is an Angel of light, yet black enough.

2. Meditation doth make the heart serious, and then it is ever best; Meditation doth ballast the heart; when the ship is ballasted, it is not so soon overturned by the wind; and when the heart is ballasted with Meditation, it is not so soon overturned with vanity. Some Christians have light hearts, *Zeph. 3. 4. his prophets are light.* A light Christian will be blown into any opinion or vice; you may blow a feather any way: there are many feathery Christians; the Devil no sooner comes with a temptation but they are ready to take fire; now meditation makes the heart serious, and God saith of a serious Christian, as *David of Goliaths sword. there is none like that, give it me.* Meditation consolidates a Christian; solid gold is best; the solid Christian is the onely metal that will pass currant with God. The more serious the heart grows, the more spiritual, and the more spiritual, the more it resembles the Father of Spirits. When a man is serious, he is fittest for employment. The serious Christian is fittest for service, and it is meditation brings the heart into this blessed frame.

3. Meditation is the bellows of the affections; meditation hatcheth good affections, as the hen her young ones by sitting on them; we light affection at this fire of meditation, *while I was musing the fire burned, Psal. 39. 3.* David was meditating of mortality, and see how his heart was affected with it, *verse 4. Lord, make me to know mine end and the measure of my dayes, what it is, that I may know how fraile I am.* The reason our affections are so chill and cold in spiritual things, is, because we do warm our selves no more at the fire of meditation. *Illumination* makes us shining

shining lamps, *meditation* makes us burning lamps. What is it to know Christ by speculation and not by affection? It is the proper work of Meditation to excite and blow up holy passions. What sparkling of love in such a soul! When *David* had meditated on Gods Law, he could not chuse but love it, *Psal. 119. 97. O how love I thy Law! it is my meditation all the day.* When the Spouse had by Meditation viewed those singular beauties in her beloved, *white and ruddy*, Cant. 5. she grew sick of love, ver. 8. *Galeatus Carraccialus*, that famous Marquess of *Vico*, who had been much in the contemplation of Christ, breaks out into a holy *Pathos*, Let their money perish with them who esteem all the gold in the world worth one hours communion with Jesus Christ!

4. Meditation fits for holy duties. The Musician first puts his instrument in tune, and then he playes a lesson; Meditation tunes the heart, and then it is fit for any holy service: as the sails to the Ship, so is Meditation to duty, it carries on the soul more swiftly.

1. Meditation fits for *Hearing*; when the ground is softned, then it is fit for the plough and the seed: when the heart is softned by Meditation, now is a fit time for the seed of the Word to be sown.

2. Meditation fits for *Prayer*. Prayer is *Spiritualis pulsus*, the spiritual pulse of the soul, by which it bears strongly after God. There is no living without prayer; a man cannot live unlesse he takes breath, no more can the Soul unlesse it breaths out its desires to God. Prayer *ushers* in mercy, and Prayer sanctifies mercy, it makes mercy to be mercy⁺; prayer hath power over^{*1 Tim. 4. 5. 7} God, *vincit invincibilem*^{*}. *Hosea 12. 4.* Prayer comes^{*Luther.} with Letters of *mandamus* to heaven, *Isaiah 45. 11.* Prayer is the spiritual Leech, that sucks the poison of sin out of the soul. What a blessed (shall I say duty or) pri-

*Meditatio nu-
trix orationis.*
Gerson.

viledge. is Prayer ! Now Meditation is an help to Prayer : *Gerson* calls it the nurse of Prayer. Meditation is like oyl to the lamp ; the lamp of Prayer will soon go out unlesse Meditation cherish and support it : Meditation and Prayer are like two Turtles, if you separate one, the other dies ; A cunning Angler observes the time and season when the fish bite best, and then he throws in his angle : when the heart is warmed by Meditation, now is the best season to throw in the angle of Prayer, and fish for mercy. After *Isaac* had been in the field meditating, he was fit for prayer when he came home. When the Gun is full of powder, it is fittest to discharge. So when the minde is full of good thoughts, a Christian is fittest by prayer to discharge, now he sends up whole volleys of sighes and groans to heaven. Meditation hath a double benefit in it, it pours in, and pours out; first it pours good thoughts into the mind, and then it pours out those thoughts again in prayer ; Meditation first furnisheth with matter to pray, and then it furnisheth with a heart to pray, *Psal.* 39. 3. I was musing (saith *David*) and the very next words are a prayer, *Lord make me to know my end* ; and *Psal.* 143. 5, 6. *I muse on the works of thy hands, I stretch forth my hands to thee*; the musing of his head, made way for the stretching forth of his hands in prayer. When Christ was upon the Mount, then he prayed : So when the soul is upon the Mount of Meditation, now it is in tune for Prayer. Prayer is the Child of Meditation : Meditation leads the van, and Prayer brings up the Rear.

*Hinc utilitas
meditationis
conspicitur, quia
animum Davi-
dis ad precandi
studium erexit.*
Calvin.

3. Meditation fits for Humiliation. When *David* had been contemplating the Works of Creation, their splendor, harmony, motion, influence, he lets the plumes of pride fall, and begins to have self-abasing thoughts, *Psal.* 8. 3, 4. *When I consider the Heavens, the Work of thy fingers, the Moon and Starres which thou hast ordained, What is man that thou art mindful of him ?*

5. Medi-

5. Meditation is a strong antidote against sinne; most sinne is committed for want of Meditation: men sinne through incogitancy, and passion^r; would they be so brutishly sensual as they are, if they did seriously meditate what sinne is? Would they take this Viper in their hand, if they did but consider before of the sting? Sinne puts a worm into conscience, a sting into death, a fire into hell; did men meditate of this, that after all their dainty dishes, death will bring in the Reckoning, and they must pay the Reckoning in Hell, they would say as *David* in another sence, *let me not eat of their dainties*, Psal. 141. 4. The Devils apple hath a bitter kore in it. Did men think of this, sure it would put them into a cold sweat, and be as *the Angels drawn sword* to affright them. Meditation is a golden Shield to beat back sinne. When *Josephs* mistresse tempted him to wickednesse, Meditation did preserve him, *How shall I do this Evil, and sinne against God?* Meditation makes the heart like wet tinder, it will not take the Devils fire.

5.
"Omnia passio in-
clinat cum impe-
tu. Tho. Quest.
155. art. 2.

Julg. 22. 23.

6. Meditation is a cure of Covetousnesse. The covetous man is called an *Idolater*, Col. 3. 5. Though he will not bow down to an Idol, yet he worships graven images in his coin. Now Meditation is an excellent means to lessen our esteem of the world. Great things seem little to him that stands high, if he could live among the stars, the earth would seem as nothing. A Christian that stands high upon the pinnacle of Meditation, how do all worldly things disappear, and seem as nothing to him! he sees not that in them which men of the world do. He is gotten into his Tower, and Heaven is his Prospect. What is said of God, *He dwells on high, he humbleth himself to behold the things done on the earth*, Psal. 113. 6. I may allude to with reverence, The Christian that dwelleth on high by Meditation, accounts it an humbling and abasing of himself

6.

to look down upon the earth, and behold the things done in this lower Region, Saint *Paul*, whose meditations were sublime and seraphical, looked at things, *τὰ μὴ βλέπωντα*, which were not seen, 2 Cor. 4. ult. How did he trample upon the world, how did he scorn it? *I am crucified to the world*, Gal. 6. 14. As if he had said, it is too much below me to minde it. He who is catching at a Crown, will not fish for Gudgeons, as *Cleopatra* once said to *Mark Anthony*. A Christian that is elevated by holy meditation, will not set his heart there where his feet should be, upon the earth.

*Παρὰ τῶν πνεύματι
καὶ λογισμῶν
ἐκκαθαίρεται.
Chrylost.

7. Holy meditation banisheth vain and sinful thoughts, it purgeth the Phancy *, *How long shall vain thoughts lodge within thee*, Jer. 4. 14. The minde is the shop or work-house where sin is first framed. Sin begins at the thoughts. The thoughts are the first plotters and contrivers of evil. The minde and fancy is a stage where sin is first acted; the malicious man acts over sin in his thoughts, he contemplates revenge. The impure person acts over concupiscence in his thoughts, he contemplates lust. The Lord humble us for our contemplative wickedness, Prov. 30. 32. *If thou hast thought evil, lay thy hand upon thy mouth*. How much sin do men commit in the chamber of their imagination? Now meditating in Gods Law would be a good means to banish these sinful thoughts. If *David* had carried the book of the Law about him, and meditated in it, he had not looked on *Bathsheba* with a lascivious eye, 2 Sam. 11. 2. Holy meditation would have quenched that wild-fire of lust, The Word of God is pure, Psal. 119. 140. not only subjective, but effective. 'Tis not only pure in it self, but it makes them pure that meditate in it. Christ whip't the buyers and sellers out of the Temple, John 2. 15. Holy meditation would whip out idle and vagrant thoughts,

they see *things invisible*. It is the golden ladder by which they ascend Paradise; it is the spy they send abroad to search the land of promise, and it brings a bunch of grapes with it; it is the Dove they send out, and it brings an Olive branch of peace in its mouth; but who can tell how sweet honey is, save they that taste it? The excellency of meditation I leave to experienced Christians, who will say the comfort of it may be better felt than expressed.

To excite all to this *Pancreston*, to this so useful, excellent (I had almost said *Angelical*) duty, let me lay down some divine motives to meditation; and how glad should I be, if I might revive this duty among Christians!

CHAP. XVII.

Containing divine motives to meditation.

I.
Motive.

Meditation doth discriminate and characterize a man; by this he may take a measure of his heart, whether it be good or bad; let me allude to that, *Prov. 23. 7. for as he thinketh in his heart, so is he*; as the meditation is, such is the man. Meditation is the Touchstone of a Christian, it shews what mettle he is made of. It is a *Spiritual Index*; the Index shows what is in the book: so meditation shows what is in the heart. If all a mans meditations are how he may get power against sinne, how he may grow in grace, how he may have more communion with God. This shows what is in his heart, the frame of his heart is spiritual; by the beating of this pulse, judge of the health of thy soul. 'Tis made the character of a godly man, he fears God, and *thinks of his Name, Mal. 3. 17.* Whereas if the thoughts are taken up with pride and lust, as are the *thoughts*, such is the heart;
Their

Their thoughts are thoughts of iniquity, Isa. 59. 7. When vain sinful thoughts come, men make much of them, they make room for them, they shall diet and lodge with them; if a good thought chance to come into their mind, it is soon turned out of doors, as an unwelcome Guest; *What need we further witnesse?* This argues much unsoundnesse of heart; let this provoke to holy meditation.

The thoughts of God, as they bring delight with them, so they leave peace behinde: those are the best houres which are spent with God. Conscience, as the Bee, gives honey; it will not grieve us when we come to dye, that we have spent our time in holy Soliloquies and Ejaculations. But what horror will the sinner have, when he shall ask Conscience the question as *Foram* did *Fehu* *, Is it peace Conscience, is it peace? and conscience shall say as *Fehu*, *What peace as long as the Whoredomes of thy mother FeZabel, and her Witch-crafts are so many?* O how sad will it be with a man at such a time? Christians, as you tender your peace, meditate in Gods Law day and night.

2.
Motive.

* 2 King 9. 22.

This duty of meditation being neglected, the heart will run wilde, it will not be a Vineyard, but a Wil-derneffe.

Neglectis urenda filix innascitur agris.

Meditation keeps the heart in a good decorum. It plucks up the weeds of sin, it prunes the luxuriant branches, it waters the flowers of grace, it sweeps all the walks in the heart, that Christ may walk there with delight. For want of holy meditation the heart lies like the *suggards field*, Prov. 24. 31. all over-grown with thorns and briars, unclean earthly thoughts. It is rather the Divels hogsty, than Christs garden. 'Tis like a house fallen to ruine, fit only for unclean spirits to inhabit.

3.
Motive.

*Planta nobilior
res sine cultu,
silvescunt. Al-
bertus, Mag-
nus.*

Ggg

The

4.

Motive.

* Hag. 1.9.

* *Honor nihil
solidi est, sed
res imaginaria
hominum arbi-
trio posita.*
Marcel.

* *Miserum est
oliorum incum-
bere fama.* Sa-
tyr.

The fruitlesse of all other meditations; one man laies out his thoughts about laying up; his meditations are how to raise himself in the world, and when he hath arrived at an estate, often God blows upon it *. His care is for his childe, and perhaps God takes it away, or if it lives, it proves a crosse. Another meditates how to satisfie his ambition, *Honour me before the people*, 1 Sam. 15. 30. Alas, what is honour but a meteor in the aire; a Torch lighted by the breath of people *, with the least puff blown out! how many live to see their names buried before them †? When this Sun is in the meridian, it doth soon set in a cloud.

Et stultus labor est ineptiarum. — Martial.

Thus fruitlesse are those meditations which do not center upon God. 'Tis but *portare pulverem contra ventum*, as Hierome speaks. But especially at death, then a man sees all those thoughts which were not spent upon God to be fruitlesse. *Psal. 146. 4. In that very day his thoughts perish.* I may allude to it in this sense; all worldly, vain thoughts, in *that day* of death *perish*, and come to nothing: What good will the whole globe of the world do at such a time? Those who have ravelled out their thoughts in impertinencies will but be the more disquieted; it will cut them to the heart to think how they have spun a fools thread. A *Scythian* Captain, having for a draught of water, yielded up the City, cryed out, *quid perdidit, quid prodidi?* What have I lost? what have I betrayed? So will it be with that man when he comes to dye, who hath spent all his meditations upon the world, he will say, What have I lost? what have I betrayed? I have lost heaven, I have betrayed my soul. And should not the consideration of this fix our minds upon the thoughts of God and glory? All other meditations are fruitlesse; like a piece of ground which hath much

much cost laid out upon it, but it yields no crop.

Holy meditation is not lost. God hath a pen to write down all our good thoughts, *Mal. 3. 5. A book of remembrance was written for them that thought upon his Name.* As God hath all our members, so all our meditations written in his book. God pens our Closet devotion.

5.
Motive.

The sixth motive is in the Text, viz. the blessednesse affixed to the meditating Christian, *Blessed is the man, &c. verse 1.* Say not it is hard to meditate. What think you of blessednesse? *Lycurgus* could draw the *Lacedemonians* to any thing by rewards; If men can meditate with delight on that which will make them cursed, shall not we meditate on that which will make us blessed? nay, in the Hebrew 'tis in the plural *own blessednesses*; we shall have one blessednesse upon another.

6.
Motive.
καρπὸν ἔχει τὸν διόντα μακάριον. Theod. in Psalm. 1.

Lastly, delightful meditation in Gods Law, is the best way for a man to prosper in his estate, *Fosh. 1. 8. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein, for then thou shalt make thy way prosperous.* I leave this to their consideration who are desirous to thrive in the world; and let this serve for motive to meditation.

7.
Motive.

The next thing remaining, is, to lay down some rules about meditation.

CHAP. XVIII.

Prescribing rules about Meditation.

SECT. I.

WHen thou goest to meditate be very serious in the work. Let there be a deep impression upon thy soul, and that thou mayest be serious in meditation, do

1.
Rule.

these two things: 1. Get thy self into a posture of holy reverence. Over-aw thy heart with the thoughts of God, and the incomprehensibleness of his Majesty. When thou art at the work of meditation, remember thou art now to deal with God. If an Angel from heaven did appoint to meet thee at such an hour, would'st thou not address thy self with all seriousness and solemnity to meet him? Behold a greater than an Angel is here; *The God of glory is present*; He hath an eye upon thee, he sees the carriage of thy heart when thou art alone. Think with thy self (O Christian) when thou art going to meditate, thou art now to deal with him in private before whom the Angels adore, and the Devils tremble. Think with thy self thou art now in his presence before whom thou must shortly stand and all the world with thee to receive their doom. Thou must be removed, and how soon thou knowest not; from the closet to the Tribunal.

2. That thy heart may be serious in meditation, labour to possess thy thoughts with the solemnity and greatness of the work thou art now going about. As David said concerning his building a house for God, *the work is great*, 1 Chron. 29. 1, so it may be said of Meditation, the work is great, and we had need gather and rally together all the powers of the soul to the work. If thou wert to set about a business wherein thy life were concerned, how serious would'st thou be in the thoughts of it? in the business of meditation thy soul is concerned; eternity depends upon it; if thou neglectest, or art sleight in it, thou runnest an hazard of thy salvation. If *Archimedes* was so serious in drawing his mathematical line, that he minded not the sacking of the City, O how serious should a Christian be when he is drawing a line for eternity! When thou art going to meditate, thou art going

going about the greatest work in the world.

SECT. II.

2. Read before you meditate, *Josh. 1. 8.* This book of the Law shall not depart out of thy mouth, but thou shalt meditate in it. The Law must be in *Joshua's* mouth; He was first to read and then meditate. Give attendance to reading, *1 Tim. 4. 13.* Then it follows, meditate on these things, *verse 15.* reading doth furnish with matter *; it is the oyl that feeds the lamp of Meditation. Reading helps to rectifie Meditation. *Austin* saith well, that meditation without reading will be erroneous *; naturally the mind is defiled as well as the conscience, *Titus 1. 15.* the mind will be minting thoughts, and how many untruths doth it mint? Therefore first read in the book of the Law, and then Meditate: be sure your Meditations be grounded upon Scripture. There is a strange *Utopia* in the fancies of some men; they take those for true principles which are false; and if they mistake their principles, they must needs be wrong in their Meditations. He that is of the *Sadduces* opinion that there is no resurrection, he mistakes a principle. Now while he is meditating on this, he is at last carried to direct Atheism. He that is of the *Antinomians* opinion, that there is no law to a justified person, mistakes a principle, and while he is meditating on this, he at last falls into scandal. Thus the mind having laid in wrong principles, and taking that for a truth which is not, the meditation must needs be erroneous, and a man at last goes to hell upon a mistake; Therefore be sure you read before you meditate, that you may say, *it is written.* Meditate on nothing but what you believe to be a truth; believe nothing to be a truth, but what can shew its Letters of credence from the Word;

2.
Rule.

*Leſſio primo
occurrit, et data
materia mittit
nos ad meditati-
onem Bernard.
* Meditatio sine
leſione erronea.
Aug.*

observe this rule, let reading usher in Meditation: Reading without Meditation is unfruitful; Meditation without reading is dangerous.

S E C T. III.

3.
Rule.

3. *Do not multiply the subject of Meditation*; that is, meditate not on too many things at once; like the bird that hops from one bough to another, and stayes nowhere; single out rather some one head at a time, which you will meditate upon. *Pluribus intentus minor est ad singula sensus.* Too much variety distracts*. One truth driven home by Meditation will most kindly affect the heart; a man that is to shoot, sets up one mark, that he aims at to hit. When thou art to shoot thy minde above the world by Meditation, set one thing before thee to hit; if thou art to meditate on the passion of Christ, let that take up all thy thoughts; If upon death, confine thy thoughts to that: One subject at a time is enough. *Martha* while she was cumbred about many things, neglected the *One thing*; so while our meditations are taken up about many things, we lose that *One Thing* which should affect our hearts, and do us more good†. Drive but one wedge of Meditation at a time, but be sure you drive it home to the heart. Those who aim at a whole flock of birds hit none; Several Medicines applied together, the one hinders the virtue of the other, whereas a single medicin might do good.

**Varietas distrabit animum.*
Seneca,

†*Clavus clavum pellit.*

S E C T. IV.

4.
Rule.

To Meditation joyn Examination. When you have been meditating on any spiritual subject, put a query to thy soul, and though it be short, let it be serious. O my soul,
is

is it thus with thee or no ? when thou hast been meditating about the feare of God, that it is *the beginning of Wisdome* * ; Put a query, O my soul, Is this fear planted in thy heart ? Thou art almost come to the end of thy dayes, Art thou yet come to the beginning of Wisdome? When thou hast been meditating on Christ, his Virtues, his Priviledges, put a query, O my soul, Dost thou love him who is so *Lovely* * , and art thou ingrafted into him ? * Prov. 1. 7. * Cant. 5. ult. Art thou a living branch of this living Vine? When thou hast been meditating upon the Graces of the Spirit, put a query, O my soul, art thou adorned as the Bride of Christ with this chain of Pearl ? Hast thou thy Certificate for heaven ready ? Will not thy Graces be to seek when thou should'st have them to shew ? Thus should a Christian in his retirements, parly often with his heart.

For want of this Examination Meditation doth evaporate and come to nothing. For want of Examination joyned with Meditation, many are strangers to their own hearts; though they live known to others, they dye unknown to themselves. Meditation is like a perspective glasse by which we contemplate heavenly objects; but Self-examination is like a looking glasse by which we see into our own souls, and can judge how it is with us. Meditation joyned with Examination, is like the Sun on the Dial, which shews how the day goes, it shews us how our hearts stand affected to spiritual things.

S E C T. V.

Shut up Meditation with prayer * ; Pray over your meditations. Prayer *sanctifies every thing*; without prayer they are but unhallowed meditations; Prayer fastens meditation upon the Soul : Prayer is a tying a knot

5.

Ru'e.

Oratio sine meditatione tepida; meditatio sine oratione infructifera. Bern. de at scala claustral.

at the end of meditation that it doth not slip ; Pray that God will keep those holy meditations in your mind for ever, that the favour of them may abide upon your hearts, *1 Chron. 29. 18, O Lord God of Abraham, Isaac, and of Israel our Fathers, keep this for ever in the imaginations of the thoughts of thy people.* So let us pray, that when we have been musing of heavenly things, and our hearts have waxed hot within us, we may not cool into a sinful tepidnesse and lukewarmnesse, but that our affections may be as the lamp of the Sanctuary alwayes burning,

S E C T. VI.

6. The last Rule is, *Let meditation be reduced to practice ;*
Rule. live over your Meditation, *Josh. 1. 8. Then shalt Meditate in this book, that thou mayest observe to do according to all that is written therein.* Meditation and practice like two sisters must go hand in hand. *Cassian* saith that the

Cassian Collat.

19. *stick.* We read that the Angels had wings, and hands under their wings, *Ezek. 1. 8.* It may be an Hieroglyphical Embleme of this truth ; Christians must not only fly upon the wing of Meditation, but they must be active in obedience, they must have hands under their wings. The end of Meditation is action. We must not only *Meditate* in Gods Law, but *walk* in his Law, *Deut. 28. 9.* Without this we are like those *Gnosticks* of whom *Epiphanius* complains, they had much knowledge, but were in their lives licentious. Christians must be like the Sun, which doth not only send forth heat, but goes its circuit round the world ; 'tis not enough that the affections be heated by meditation, but we must go our circuit too, that is, move regularly in the sphere of obedience. After warming at the fire of Meditation, we must be fitter for work.
 Medi-

Meditation is the life of Religion, and practice is the life of Meditation. 'Tis said in the honour of *Nazianzen*, *fecit quæ docuit*, he lived over his own Sermons. So a good Christian must live over his own meditations.

For instance; First, When you have been meditating of *Sinne*, which for its bitterness is compared to *Grapes of Gall*; for its damnableness to *poison of asps*, and you begin to burn in an holy indignation against sin; now put your Meditations in practice; Give sin a Bill of Divorce, *Job 11. 14. If iniquity be in thy hand put it farre away, and let not wickedness dwell in thy Tabernacles.*

2. When you have been meditating of the Graces of the Spirit, let the verdure and lustre of these graces be seen in you: live these graces; meditate, *that you may observe and do*; 'Twas *St. Pauls* counsel to *Timothy*, *1 Tim. 4. 7. Exercise thy self to godlinesse.* Meditation and practice are like a pair of Compasses, the one part of the compass fixeth upon the center, and the other part goes round the circumference; a Christian by meditation fixeth upon God as the Center, and by practice goes round the circumference of the Commandments; A man who hath let his thoughts run out upon riches, will not only have them in the notion, but will endeavour to get riches; Let your meditations be practical; when you have been meditating upon a promise, live upon a promise; when you have been meditating of a good conscience, never leave till you can say as *Paul*, *Herein I exercise my self to have a good conscience, Acts 24. 16.* **. Beloved*, here lies the very essence of Religion.

** Meditatio sine exercitio similis est lyra taciturna.*

That this rule may be well observed, Consider,

1. It is only the practical part of Religion will make a man blessed. Meditation is a beautiful flower, but as *Rachel* said to her husband, *Give me children or I die*, *Gen. 30.*
1. So if meditation be barren, and doth not bring forth

I.

H h h

the

the childe of obedience, it will dye and come to nothing.

2. If when you have meditated in Gods Law, you do not obey his Law, you will come short of them who have come short of heaven. 'Tis said of *Herod* ^{in the Gospel, Mark} 6. 20. *He did many things*; he was in many things a practitioner of *Johns* Ministry: They who meditate in Gods Law, and observe not *to do*, are not so good as *Herod*, nay, they are no better than the Devil; he knows much, but still he is a Devil.

3. Meditation without practice, will encrease a mans condemnation. If a father writes a Letter to his son, and the son shall read over this Letter, and study on it, yet not observe to do as his father writes, this would be an aggravation of his fault, and would but provoke his father so much the more against him. Thus when we have meditated upon the evil of sin, and the beauty of holiness, yet we do not *eschew* the one, nor *espouse* the other; it will but incense the divine Majesty so much the more against us, and we shall *be beaten with many stripes*.

FINIS.

AN
APPENDIX
TO THE
FORMER DISCOURSE
UPON

Pſalm 139. 18. verſe.
When I awake I am ſtill with thee.

By THOMAS WATSON, Paſtour of
Stephens Walbrook in the City of
L O N D O N.

Ο Θεός ἀποκρίσας τῷ ψαλμῷ, εἰς τὴν ἀποκρίσιν αὐτοῦ ἵνα ἐμὴν κρίσιν
τῷ ἑαυτοῦ πλεον, καὶ ἑλπίς τῷ ἑαυτοῦ σὺ Θεός τῷ Θεῷ. Macar. Hom. 11.

The second Edition.

Matth. 6. 21.
For where your treasure is, there will your heart be also.

L O N D O N,

Printed by E. M. for Ralph Smith at the Bible in Corn-
hill, near the Royal Exchange. 1659.

STREET

TO THE
FORMER DISTRICT COURT

IN

By Thomas Watson, Plaintiff
vs
The City of London
Defendant

The Second Edition

1879



A Christian on Earth still in Heaven.

PSAL. 139. 18. *When I awake I am still with thee.*



He Scripture is a Spiritual Paradise, the book of *Psalms* is placed as the Tree of Life in the midst of this Paradise; the *Psalms* are not only for *Delight*, but *usefulness*; they are like the *Pomegranate Tree* which is not only for favour, but fruit; or like those *Trees* of

* the Sanctuary, Ezek. 47. 12. both for *food* and *medicine*. * Ambrose E.

The *Psalms* are enriched with variety, and suited to every *psalm*. 42.

Christians estate and condition. They are a Spiritual Panoply and Store-house; if he finde his heart dead, here he may fetch fire; if he be weak in grace, here he may fetch armour; if he be ready to faint, here are cordials lying by. There is no condition you can name, but there is a *Psalms* suited to that condition.

1. In Case of sicknesse, *Psalms* 41. 3. *Thou wilt make all his bed in his sicknesse*, and sure that bed must needs be soft which God will make; and there is a parallel *Psalms* to this, *Psalms* 73. 26. *my flesh failes*, (my health is declining) but the Lord is the strength of my heart; or as the Septuagint renders it, *he is the God of my heart*.

1.

ὁ θεὸς τῆς καρ-
δίας μου. Septu.

2. In Case of reproach, *I was a reproach among my enemies*, *Psalm* 31. 11. *But I trusted in thee O Lord: I said, Thou art my God*, ver. 14. *Blessed be the Lord, for he hath shown me his marvellous loving-kindnesse in a strong City:*
ver.

2.

* *Quisquis de-*
trahit sam-
mea, addet mer-
cedi me. Aug.
in Psal. 39.

ver. 18. Here was some Sun-shine breaking forth of those black clouds*.

3.

3. In Case of unkind dealings from friends, *Psal. 55.* For it was not an enemy, then I could have born it, but it was thou, mine equal, my guide, and my acquaintance, we took sweet counsel together, v. 12, 13. here was the malady; cast thy burden upon the Lord, ver. 22. there was the cure. The Chaldee reads it, cast thy hope. The Septuagint, *καταλείψον τὴν ὁλν*, Cast thy Care. God is power, therefore he is able to help; he is Mercy, therefore he is willing. He shall sustain thee, here is Gods promise, which is his bond to secure us.

4.

4. In case we are close begirt with Enemies. There is a Psalm suited to this condition; Lord, how are they increased that trouble me? many are they that rise up against me, *Psal.*

3. 1. I laid me down and slept, v. 8. David, when beleaguered with Enemies, could lie down and sleep upon the soft pillow of a good conscience; and *Psal. 27. 3.* though an host should encamp against me, my heart shall not fear. He shall hide me in his pavilion, in the secret of his tabernacle shall he hide me, ver. 5. *בְּסֶתֶר אֹהֶל* he shall hide me so safe as if I were in the holy place of the Sanctuary where none but the Priest was to enter.

5.

5. In case of poverty. If a Christians state be brought so low, that like the widow, *1 Kings 17. 12.* he hath nothing but a little meal, and a little oyl in the cruse left, There is a Psalm of Consolation; I am poor and needy, yet the Lord thinketh upon me, *Psal. 40. 17.* I will blesse her provision, I will satisfie her poor with bread, *Psal. 132. 15.* here is the dew of a blessing distill'd, and *Psal. 119. 57.* Thou art my portion O Lord. Behold riches in poverty, what though the water in the bottle be spent, if this Well be at hand?

6.

6. If sinne through the immodesty of tentation prevail against a child of God, there is a Psalm consolatory,
Psal.

*Psal. 65. 3. Iniquities prevail against me; as for our transgressions, thou shalt purge them away. In the Hebrew * it is thou shalt hide them. It alludes to the mercy-seat which was covered with the wings of the Cherubims, so are the finnes of the godly (when repented of) covered with the wings of mercy and favour.*

חכפרם

7. In case of prayer, and no speedy return, *Psal. 69. 3. I am weary of my crying, my eyes fail while I wait for my God. But in the same Psalm he draws the breast of comfort, ver. 33. the Lord heareth the poor, and despiseth not his prisoners. Would we have fruit before it is ripe? When the mercy is ripe, we shall have it; and besides, there is nothing lost by waiting; we send out the golden fleet of prayer to heaven; the longer this fleet staves out, the greater return it will bring with it. David found it so; therefore he pulls off his sackcloth, and puts on the garment of praise, Laudabo in Cantico, I will praise the name of God with a Song, ver. 30.*

7.

8. In case of desertion. This is the poisoned arrow that wounds to the heart, but still there is a *Psalm* to turn to. *The Lord will not cast off his people, neither will he forsake his inheritance, Psal. 94. 14. This is like a star in a dark night, or like the plank and broken pieces of the ship on which Paul and the rest came safe to shore, Acts 27. 44. God may conceal his love from his children, not take it away †; he may change his providence towards them, not alter his purpose.*

8.

2 Sam. 7. 15.

9. In case of death, there is a *Psalm* revives; though I walk in the valley of the shadow of death, I will fear no evil, *Psal. 23. 4. The sting and poison of this Serpent is taken away. Thou art with me; with thy power to support, with thy grace to sanctifie, with thy love to sweeten. Thy rod and thy staff to comfort me. I have the staff of thy promise in the hand of my faith, and with this I can walk thorow the dark entry of death.*

9.

Thus,

Thus in every condition *Dauids Psalms* like *Dauids harp*, may serve to drive away the evil spirit of sadness and uncheerfulness from a Christian; so much concerning the *Psalms* in general.

I come now to the words of the text, *When I awake I am still with thee.*

Where you have the very effigies and portraiture of a godly man drawn out, he is one that is *still with God*. It was *Dauids* happiness that he lived above the common rate of men, not only as he was higher in power and dignity, being a *King*, but higher in sublimeness of affection, having his heart and hope raised above the world, *I am still with thee*. Divines give many reasons why *David* was called a man after Gods heart, but sure this is not the least, because the frame of his heart was so heavenly, this being most agreeable to Gods nature and will. *David* was a man that (as *Ambrose* speaks) lived in the world above the world. As soon as he awaked, he stepped into heaven. *David* was a Seraphical Saint, a mortal Angel, like a true bird of Paradise, he did seldom touch with his feet upon the earth. He was least alone when he was most alone *. *When he a-*

*Animam habuit
angelificatam.
Tertul.*

** Nunquam mi-
nus solus quam
cum solus. Tul.
Offic.*

ועור עמך :

Caution.

I.

Nor was this only when the fit was upon him, a thought of God and away, but it was a fixed temper of heart. *I am still with thee* *. The pulse of his soul was still beating after God. The Hypocrite may have a blush of godliness which is quickly over, *Job* 27. 10. but the constitution of *Dauids* soul was heavenly, *I am still with thee*.

Not but that *David* had some diversions of mind; (to have the eye alwayes fixed upon God, will be the state of the blessed in heaven) but, *David* was *still with God*. 1. Because the byas and bent of his spirit was towards God. His heart like the needle in the Compasse pointed heavenward.

2. Because

2. Because he was more with God, than he was any where else * ; as we use to say a man lives at his house, not but that urgency of occasions draws him abroad sometimes, but he is said to live there, because he is most resident there. 2. Subjectura a majori parte.

The words hold forth this proposition.

Doct. That it is the sweet temper of a gracious heart to be still with God. *I am still with thee.* David awaked in heaven. He was ever above. We read in the old Law, that those creatures which *did creep upon all foure*, were to be had in abomination; but they *which had wings to flye, and legs to leap withall*, were accounted clean, *Lev. 11. 20.* Those are among the *unclean*, and are abominable to God, whose souls creep upon the earth; but they who have the legs and wings of grace to mount up with, who are *still with God*, these are pure and precious in Gods eyes. For the illustrating this point there are three things to be explained and amplified.

1. What it is to be still with God.

2. In what sense the soul is still with God.

3. Why a gracious heart is still with God.

1. What it is to be still with God. In general, it is to have a sweet intercourse and communion with God, *1 John 1, 3.* *Our fellowship is with the Father, and with his Son Jesus.* In prayer we speak to God; in the Sacrament *he kisseth us with the kisses of his lips*, he giveth us a privy seal of his love.

2. In what sense the soul is said to be still with God. I answer, the soul is still with God five manner of wayes.

1. By *Contemplation*. So *Ainsworth* understands the Text. *I am still with thee*, that is, by divine Contemplation. *Dauids* thoughts were ever and anon running

ning upon God. So *ver. 17.* *How precious are thy thoughts unto me O God!* Davids mind was a spiritual mint, he minted most gold, most of his thoughts were heavenly. Thoughts are as travellers and passengers in the soul; Davids thoughts were still travelling towards the *Jerusalem* above. In Davids dangers God was still with him; in Davids contemplations he was still with God. *Anaxagoras* said he was born to contemplate heaven. Thus a Christian is still with God, he is viewing glory, his thoughts are all packed up and gone.

2.
Desiderio.

2. The soul is still with God by desire. His anchor is cast in heaven; *Hebr. 6. 19.* and he is carried thither with the sails of desire. David did shoot his heart in-

* Videmus terram tot effactam dehiscere, ac si aperto ore patum de caelo appeteret; significat propheta se desiderio servientem ad Deum accedere, ac si vitalis humor cum desideret. Calvin in Psal. 143.

to heaven by desire*; he had strong anhelations and pantings after God, *Psal. 73. 25.* *Whom have I in heaven but thee, and there is none upon earth I desire besides thee?* he saith not, he had nothing upon earth, he had his Crown and Scepter, but nothing he desired like God, *Psal. 42. 1.* *As the Hart pants after the water brooks, so panteth my soul after thee O God.* The Hart (as Historians observe) is a dry thirsty creature, especially when chased by the hunter; now nature is on fire, and must have water to quench it; thus the pious soul pants after the refreshing streams of Christs blood*; and these desires of a Christian are rightly terminated; he desires as well conformity to Christ in grace, as communion with him in glory: he desires the Sun of righteousness, not only for its refreshing beams, but for its healing wings; he desires not only Christs presence, but his image: Lord give me thy self that I may be more holy; what should I do in heaven with this unholy heart? what converse could I have with God or Angels? Thus the soul is still with God by desire, and he desires not only mercy, but grace.

* μετ' ἐπιθυμίας αἰεὶ εἰς τὸ πλεον ἐμψόμην. Basil.

3. The soul is still with God by *love*. Where a mans love is, there he is; what an egress and expansion of heart is there to that which we love. *Bonaventure* calls love the wing of the soul; on this wing did *David* flye to heaven. *I am still with thee*. Love hath this property, *it unites at a distance*⁺; it fixeth the heart upon the object. Thus the love-sick Spouse when she could not see Christ, yet she imbraced him in her affections; when her eye was not upon him, yet her love was. *Saw ye him whom my soul loves?* Cant. 3. 3. Christ my love is crucified, said *Ignatius**. As Christ was fastned to the Crosse, so he is to a Christians heart. A true Saint is like the Tribe of *Manasseh*, half of the Tribe was on this side *Jordan*, and half on the other side in the holy Land*; So it is with a Saint, half of him is on this side, and half in the holy Land; his flesh is on earth, his heart in heaven; as it was said of *Paul*, 2 Cor. 12. 2. *Whether in the body I cannot tell, or whether out of the body I cannot tell*: So it may be said of a good Christian, 'tis hard to tell whether he be in the body, or out of the body; his love is in heaven*, he is lodged in the tree of life. The fire of love boils the heart as high as heaven.

3.
Amore.

* *Amor est veluti junctura, duas personas conglutinans.*
Suar. l. 12. de Tri. Aquinas l. 1. senten. dist. 15. Qu. 5. art. 3.
* *o epus epus esaugetur. Ignat. Ep. 12. ad Rom.*

* *Josh. 1. 14.*

* *Animam meam odio habere si alibi quam in Christo inveni-rem. Augustin.*

4. The soul is still with God by *faith*; unbelief is called *a drawing back from God*, Heb. 10. 39. and *faith, a drawing near to God*, Heb. 10. 22. By an eye of faith, through the prospective glasse of a promise, we look into heaven. The people of *Israel* stood in the outer Court of the Temple, but the High-Priest *entred within the vail*, into the holy of holies; thus the senses stand in the outward Court of the body, but faith enters within the vail; it sees Christ cloath'd with the Robe of our humane nature, and sitting down in glory above the Angels; faith imbraceth Christ. *Austin* moves the que-

4.

* *Quam de in
Celum manum
mittam?* Aug.

tion, how shall I put out a long arm to reach Christ in heaven *, *crede, & tenuisti*, believe, (saith he) and thou hast laid hold on him. Faith is *aureum vinculum*, the golden clasp that knits us to Christ; by faith we put on Christ as a garment, *Rom. 13. 14*. By faith we receive and concoct him as food, *Col. 2. 6*. By faith we are ingrafted into him as the cions into the stock, *John 15. 5*. indeed a believers life is out of himself; he lives more in Christ, than he lives in himself, *tanquam radius in Sole* *, as the beam lives in the Sun; as the branch in the root, *Col. 3. 3*. even as *Judah* said concerning *Jacob*, *his life is bound up in the lads life*, *Gen. 44. 30*. so is a believers life bound up in Christ. And thus is the gracious soul ever with God, by faith.

Bernard.

5.
Conversatione.

5. A Christian is still with God in the whole course and tenour of his life. Not only his heart is in heaven, but his conversation too, *Phil. 3. 20*. *ἡμεῶν τὸ πολίτευμα ἐν οὐρανοῖς*. Our deportment and carriage is in heaven; we walk as Burgessees of that city. It is said of Christ, *his face was as though he would go to Hierusalem*, *Luke 9. 53*. A good Christian should be known by his face, his outward carriage and demeanour should show that he is going to the *Hierusalem* above. *Socrates* being asked of what countrey he was, answered, he was *κοσμοπολίτης*, a citizen of the world; a true Saint is a citizen of heaven; he is known what place he belongs to by his speech, habit, gesture. There is a kinde of Angelical brightnesse on him, he shines in holinesse, as *Moses* face did shine when he had been with God in the Mount. He is still doing Angels work: his life is *ἐν τῷ Θεῷ* (as *Chrysostome* speaks) a very heaven upon earth. *Noah* walked with God, *Gen. 6. 9*. *. And in this sense the pious soul is still with God, he walks unweariably with God; though he meets with some rubs and difficulties in the way, yet still

* *Itaque & san-
cti vixit qui
deum semper
oculis haberet.*
Aug. *Tom. 1. c.*
Hom. 17.

still he keeps his walk; and thus we have seen in what sense a gracious soul is still with God; the Eagle may sometimes sit upon a low bough, but her nest is built high, *Job 39. 27.* A Christian walks upon the surface of the earth, but his nest is built high upon the Rock Christ. The Moon is seen in the water, yet it is seated in the firmament. So a Christian is seen here below, but he is above, *he is still with God.*

3. The third thing is, why a gracious heart is still with God. There are five reasons why it is so.

1. *From the nature of grace.* Grace carries the soul up towards God. Grace is like fire, *est mollis flamma medullis.* 'Tis the nature of fire to ascend. You that lie groveling on the earth, feeding like the serpent on dust, or like eels wrapping your selves in the mud and slime of the world, had you that new and holy principle of grace infused, your souls would sparkle upwards, you would *mount up to heaven as Eagles*, *Isa. 40. 31.* had you the sharp eye of faith to see Christ, you would soon have the swift wing of desire to fly to him.

2. *From that magnetical power of Gods Spirit.* The Spirit hath not only a soul-purifying, but a soul-elevating power; as the Sun exhales and draws up the vapours from the earth, so the Spirit draws up the heart to God; *The Spirit lifted me up*, *Ezek. 3. 14.* Though there be grace in the heart which would be still mounting upward, yet there is much corruption to pull us down: A Christian in this life is both check'd and spur'd; grace spurs him forward in his way to heaven, and then corruption checks him; now here the Spirit comes in and draws up the heart to God; which is a mighty power, as if you should see a mil-stone drawn up into the Sun.

3. A gracious heart is still with God, because he is the center of the soul; and where should it ever be but in

3.

1.

2.

**Spiritus sanctus
ascenditur revo-
torum voluntate.*
Aurin.

its Center: while the heart is on the earth, it shakes and trembles like the needle in the compasse, till it turns to God⁺, God is the proper Orb where the soul doth fix; he is *centrum quietativum* (as the Schoolmen speak;) A Christian rests in God, as the Bee in the Hive, as the Bird in the nest; *Return to thy rest O my soul*, Psal. 116. 7. Noahs Dove was never well till it was in the Ark, The Ark was a Type of Christ.

4. The soul is still with God, because of those *dear relations it hath to God*. There are all the terms of Consanguinity. God is our Father, *John 20. 17.* and where should the childe be but with its Father? he is our Husband, *Isa. 54. 5.* and where should the wife be but with her husband? he is our friend, *John 15. 15.* now friends desire to be still together. God is our Rock, *2 Sam. 22. 2.* where should Christs Doves be but in the Cliffs of this blessed Rock? God is the Saints Treasure, and *where the Treasure is, there will their hearts be also.*

5. The gracious soul is still with God, because of those *rare excellencies which are in God.*

1. *Fulnesse.* Every one desires to be at a full fountain, *Col. 1. 19.* For it pleased the Father that in him should all fulnesse dwell. Observe, Christ is not only said to be full in the concrete, but *fulnesse* in the abstract, nay, in him is *παν τὸ πλήρωμα*, all fulnesse: A vessel may be full of water, but that is not all fulnesse, 'tis not full of wine; a Chest may be full of silver, but that is not all fulnesse, 'tis not full of pearle; but in Christ is *all fulnesse**. He is bread to strengthen, *John 6. 48.* Wine to comfort, *John 15. 1.* Gold to enrich, *Rev. 3. 18.* He is all, and in all, *Col. 3. 11.*

Thus there is a variety of fulnesse in the Lord Jesus. O Christian, what is it thou needest? Dost thou want quickning grace? Christ is the Prince of life, *Acts 3. 15.*
Dost

* *Irrequietum est cor nostrum donec requiescat in te.*

* *ἀμπελὶς ἐστὶ καρπὸν ὀρέει καὶ ἄρτος ὑψάνιος, καὶ ὕδωρ ζωῆς.*
Macar.

Dost thou want healing grace? Christ hath made a medicine of his own body to cure thee *, *Isa. 53. 5.* Dost thou want cleansing grace? there is the bath of his blood to wash thee, 1 *John 1. 7.* *The blood of Jesus cleanseth us from all our sin.* Let not the Poets tell us of their *Aonia* and *Castalia*, Fountains in which they supposed their Nymphs to have washed; These waters distill'd out of Christs sides are infinitely more pure. *Pliny* saith that the Water-courses of *Rome* are the worlds wonder; Oh had he known these sacred Water-courses in Christs blood, how would he have been stricken with admiration? And do you wonder the soul is still with Christ, when there is *all fulnesse* in him?

Nay, but that *all* is not all; the Apostle goes further; it pleased the Father that in him should all fulnesse dwell. To note the duration of this fulnesse; 'tis not *Transient* but *Immanent*. This fulnesse is not in Christ, as the water in the pipe or spout; the spout may be full of water, but it continues not there; water doth not dwell in the spout; but this fulnesse is in Christ; as light in the Sun, it dwells there. Christs fulnesse is a never-failing fulnesse; what can be said more? Nay, but the Apostle carries it yet higher; in him dwells all the fulnesse of the *Godhead*; if Christ had all the fulnesse of the *Creation*, the treasures of the earth, the holiness of the Angels; yet this could not satisfy the soul. In him there is πληρομα & θεότης, the fulnesse of the *Godhead*, the riches of the Deity are in him; and the communication of this blessed fulnesse *, so far as there is a capacity to receive *, is that which satisfies the soul, and fills it brim full; and if there be such a plenitude and fulnesse in God, no wonder a gracious heart desires to be still with God.

2. Sweetnesse; *God is love*, 1 *John 4. 19.* Every one desires to be with them from whom they receive most love;

* *Corpus Christi
aegris medicina
linguorem sa-
nans, sanitatem
servans. Bern.*

* *Ephes. 3. 19.
* Pro cuiusque
membri modulo.
Beza.*

Gal. 5. 22.

love; The Lord doth often make himself known to the soul in an Ordinance, as he did to the Disciples in *breaking of bread*, Luke 24. 35. He manifests himself in the comforts of his Spirit, which are so sweet and ravishing, that they *pass all understanding*; and do you wonder the soul is so strongly carried out after God? Truly if it be *still* with God, to speak with reverence, 'tis *long of God*. He gives those jewels and bracelets, those love-tokens that the soul cannot but desire to be still with God.

Use 1.

It shews us an art how to be in heaven before our time, namely by being *still with God*. A good Christian begins his heaven here, grace translates him into the paradise of God*; *Elijah* left his Mantle behinde, but he was taken up in a fiery Chariot; So it is with a Saint, the mantle of the flesh is left behinde, but his soul is carried up in a fiery Chariot of love.

* Sunt penna
v. lucres mihi
qua celsa con-
scendunt poli.
B Et us.

Use 2.

2. Use is of Reproof, and it consists of two branches.

1.

Branch.

1. It reproveth them that are *never with God*; they live *without God in the world*, Ephes. 2. 12. 'Tis made the characteristical note of a wicked man, *God is not in all his thoughts*, Psal. 10. 4. He never thinks of God, unlesse with horreur and amazement, as the Prisoner thinks of the Judge and the Assizes; and here two sorts of sinners are indicted.

Minus est ne-
cess qui sponte
sua non est no-
ceat. Sen.

1. Such as are *still with their sins*. A childe of God, though sin be with him, yet he is not with sin, his will is against sin; Rom. 7. 15. *That which I do I allow not*; he would fain shake this viper into the fire; he forsakes sinne, but sinne will not forsake him; so that though sinne be with him, yet he is not with sinne; but a wicked man and sinne are together, as two lovers mutually solacing and embracing; a wicked man is *ignatus & amicus, a Worker of iniquity*, Luke 13. 27. like a workman that follows his Trade in his Shop.

2. Such

2. Such as are *still with the world*; 'Tis counted a piece of a miracle to find a diamond in a vein of gold: and 'tis as great a miracle to find Christ (that precious stone) in an earthly heart. The world is mens *Diana*; *they mind earthly things*, Phil. 3. 19. * like the Ostrich though she hath wings, yet by reason of the weightiness of her body cannot fly high; most men are so weighed down with *thick clay* *, that they cannot soar aloft; they are like *Saul*, hid among the stuff *, like *Sifera* who had his head nailed to the earth *, so their hearts are nailed to the earth. *Abso-* ^{* τα ἐμπερα} ^{ορροῦντις.} ^{* Hab. 2. 6.} ^{* 1 Sam. 10. 22.} ^{* Judge 4. 21.} *loms* beauty stole away the hearts of *Israel* from their King, 2 Sam. 15. 6. the worlds bewitching beauty steals away mens hearts from God *. 'Tis sad when the husband sends his wife a jewel, and she so falls in love with the jewel that she forgets her husband: an estate should be a load-stone to draw men nearer to God, but it is often a millstone to sink them to hell. ^{* O curvae inter-} ^{ras anima et ca-} ^{lestium inanes.}

There is a moderate use of these things, but there is a danger in the exercise. The Bee may suck a little honey from the leaf, but put it in a barrel of honey and it dies.

Christians must stave off the world, that it gets not into their heart, Psal 62. 10. for as the water is useful to the ship, and helps it to sail the better to the haven, but let the water get into the ship, if it be not pumped out at the leak, it drowns the ship: so riches are useful and convenient for our passage. We sail more comfortably with them through the troubles of this world; but if the water get into the ship, if the love of riches get into the heart, then we are drowned with them, 1 Tim. 6. 9.

2. It reproves them that are *seldome with God*. They are sometimes with God, but not still with God. The shell-fish (as naturalists observe) hath so little life in it, and moves so slow that it is hard to determine whether it lives

a vegetative or a sensitive life : so it may be said of many Christians, their motion heaven-ward is so slow and unconstant, that we can hardly know whether the life of grace be in them or no ; They are seldome with God. *Rev. 2. 4. Thou hast left thy first love.* Many professors have almost lost their acquaintance with God. Time was when they could weep at a Sermon, but now these wells are stopped. Time was when they were tender of sinne ; the least hair makes the eye weep ; the least sin would make conscience smite : now they can digest this poison ; Time was when they trembled at the threatenings of the Word ; now with the *Leviathan* they can laugh at the shaking of a spear ; *Job 41. 29.* Time was when they called the sabbath a delight *, the queen of dayes, how did they wait with joy for the rising of the Sun of Righteousness on that day ! what anhelations and pantings of soul after God ! what mounting up of affections ! but now the case is altered, *What a wearinesse is it to serve the Lord ! Mal. 1. 13.* Time was when they delighted in the Word (indeed it is a glasse that mends their eyes that look on it,) now they have laid it aside, seldome do they look in this glasse. Time was when they could send forth strong cries in prayer †, but now the wings of prayer are clipt ; they come like cold suitors to God, their petitions do even cool between their lips, as if they would teach God to deny *. Oh why have you left off your communion with God ! what iniquity have your fathers found in me, that they are gone far from me ? *Jer. 2. 5.* Let Christians lay this sadly to heart ; Remember from whence you are fallen, and Repent, and do your first works *. You are in a spiritual lethargy, Oh never leave till your hearts are scrued up to such an heavenly frame as here *Dauids* was, when I *make I am still with thee.* And that brings me to the next.

*Mens facis
abscis.*

* *Isa. 58. 13.*

† *Heb. 5. 7.*

* *Qui frigide
rogiat docet ne-
gare.*

* *Rev. 2. 7.*

The

The third Use is of exhortation, to perswade all those who professe themselves Christians, to imitate this blessed pattern in the Text, *be still with God.* You shall never go to heaven when you die, unless you begin heaven here. The Church in the Revelation hath a Crown of stars on her head, and the moon under her feet, *Revel. 12. 1.* Christ is not to be found *in the furrowes*, but *upon the pinnacle*; now that you may get your hearts loosen'd from these things below, and be *still with God*, I shall only propound two arguments.

Use 3.
Exhort.

1. Consider how unworthy it is for a Christian to have his heart set upon the world. 1. It is unworthy of his soul. The soul is dignified with honour, it is a noble coin that hath a divine impress stamp'd upon it; 'Tis capable of communion with God and Angels; now it is too far below a man to spend the affections and operations of this heaven-born soul upon drossy things. 'Tis as if one should embroider sack-cloth with gold, or set a diamond in clay.

1. Argument.

2. It is unworthy of his profession. *Seekest thou great things for thy self?* Jer. 45. 5. what thou *Baruk*? Thou who art a godly man? a *Levite*? Oh how sordid is it for him that hath his hope in heaven, to have his heart upon the earth! It is just as if a King should leave his Throne, and follow the plough; or as if a man should leave a golden mine to dig in a gravel pit. The lapwing hath a crown on her head, and yet feeds on dung. A fit emblem of those who have a crown of profession shining on their head, yet feed with eagerness on these things below. Christians should deny themselves, but not undervalue themselves; they should be humble, but not base. If *Alexander* would not exercise at the Olympicks, it being too far below him; (Kings do not use to run Races) then shall they who are the holy seed, the heirs of glory, dispa-

rage themselves by too eager pursuite after these contemptible things?

The second argument to perswade us to be still with God, is, consider what a rare and excellent life this is; which will appear in four particulars.

1. To be still with God is the most noble life *. 'Tis as much above the life of reason as reason is above the life of a plant; the true Christian is like a star in the highest orb, he looks no lower than a crown; Grace puts high thoughts, Princely affections, a kind of heavenly ambition into the soul. Grace raiseth a Christian above himself, it makes him as *Caleb, a man of another spirit*; he lives in the altitudes, his thoughts are lodged among Angels, and the *spirits of just men made perfect*: and is not this the most noble life to be still with God? The Academicks compare the soul of man to a Fowle mounting up with her wings in the ayr: Thus with the wings of grace, the soul flies aloft, and takes a prospect of heaven.

2. To be still with God is the most satisfying life, nothing else will do it. *All the Rivers run into the Sea, yet the Sea is not full, Eccles. 1. 7.* Let all the golden streams of worldly delights run into the heart of man, yet the heart is not full: strain out the quintessence of the creature, it turns to froth, *Eccles. 1. 2. Vanity of vanities*: but in God is sweet satisfaction and contentment. *My soul shall be satisfied as with marrow and fatnesse, Psalme 63. 5.* Here is an Hive of sweetnesse, a mirror of beauty, a magazine of riches; here is *the River of pleasure*, where the soul bathes with infinite delight, *Psal. 36. 8.* and this River hath a Fountain at the bottome, *ver. 9. For with thee* *Dulcius ex ipso* *is the fountain of life*: and is not this most satisfactory? It is a witty observation of *Picus Mirandula*, That in the Creation of the World, God gave the water to the fish; the

* τὸ δὲ σὺν
θεῷ εἶναι τὴν
ἀριστην, ἀλλὰ
καὶ τὴν ὁλοκλή-
ρην, ὅτι οὐκ ἔστι
ἀλλοίωσις τῆς
ψυχῆς, ἀλλὰ
καὶ ἡ ἀνάστασις
ἐκ τῆς γῆς.
ἡ ἀνάστασις
ἐκ τῆς γῆς, ὅ-
τι οὐκ ἔστι
ἀλλοίωσις τῆς
ψυχῆς, ἀλλὰ
καὶ ἡ ἀνάστασις
ἐκ τῆς γῆς.
Chrysost. ad
Rom. Hom. 13.

Dulcius ex ipso
fonte. &c.

the earth to the beasts; the ayr to the fowls; and afterward, *made man in his own image*, that man might say, *Lord, there is nothing upon earth to be desired besides Thee*; What can satiate my soul, but to be *still with thee*?

3. To be still with God is the most comfortable life: what sweet harmony and musick is in that soul? The Bird, the higher it takes its flight, the sweeter it sings: so the higher the soul is raised above the world, the sweeter joy it hath. How is the heart enflamed in Prayer? How is it ravished in holy Meditation? What joy and peace in believing? Rom. 15. 13. and these joyes are those *mel-lea flumina*, those honey-streams which flow out of the Rock Christ. Tell me, is it not comfortable being in heaven? He that is still with God, carries heaven about him: he hath those prælibations and tastes of Gods love, which are the beginnings of heaven*. So sweet is this kinde of life, that it can drop sweetnesse into the troubles and disquiets of the world, that we shall be scarce sensible of them*. It can turn the Prison into a Paradise, the Furnace into a Feastival; it can *sweeten death*. A soul elevated by grace, can rejoyce to think of dying: Death will but cut the string, and the Soul, that Bird of Paradise, shall flie away and be at rest.

*Rom. 8. 23.

* *Nihil sentit
crus in nervo
quando animus
est in caelo. Ter.*

4. To be still with God is the most durable life, *nunquam deficit, semper reficit*: the life of sense will fail; we must shortly bid farewell to all our outward Comforts, these blossomes will drop off: We read of a *Sea of glasse mingled with fire*, Rev. 12. 2. *Bullinger*, and other learned Expositors understand by that Sea of glasse, the *World*. Indeed it is a fit embleme of it; the World is a *Sea*, and it is seldome calm; and 'tis a *Sea of glasse*, slippery; and this glasse is *mingled with fire*, to shew it is of a perishable and consuming nature. Riches take wings, and relations take wings: but you that by the wings of grace are

*Diuturniora
sunt præstantiora.*

* In Cælesti be-
atitudine sine a-
liquo medio ma-
nus æternitas
inspectio sola di-
vinitatis efficit
ut beatus nihil
esse possit, Cal-
sidor. lib. 2. l-
reneus lib. 4.
contra hæres.
cap. 37. Greg.
Nyssen. lib. de
beatitud. Dama-
scen. lib. 4. de
fide.

Quest.
Answ.

* Nihil corde
meo fugacius.

still soaring aloft, This life shall never have an end; it is the beginning of an eternal life; happiness is but the cream of holiness: you that are *still with God*, shall be *ever with the Lord*, 1 Thes. 4. 17. You shall see God in all his embroidered Robes of majesty*. 1 John 3. *We shall see him as he is*; and this sight will be ravishing, and full of glory. Oh then is not this the best kinde of life? He who when he awakes is *still with God*, when he goes to sleep at death, shall be *ever with the Lord*.

Quest. *But how shall I arrive at this blessed frame of heart, to be still with God?*

Answ. 1. Get a right Judgement: 'Tis a great matter to have the judgement set right: Get a right judgement of sinne, and you will be *never* with it: get a right judgement of God, and you will be *still* with him. In God are all combined excellencies: How sweet is his love, how satisfying is his presence? But as the Painter drew a vail over Agamemmons face, because the greatnesse of his grief for his daughter *Iphigenia* could not be expressed: So when I speak of the glorious perfections in God, I must draw a vail; neither pen nor pensil can set them forth in their orient lustre; the Angels here must be silent.

2. If you would be still with God, watch over your hearts every day, lock up your hearts with God every morning, and give him the key. The heart will be stealing out to vanity*: Lord (saith Bernard) there's nothing more fitting than my heart. Keep watch and ward there; especially (Christians) look to your hearts after an Ordinance; when you have been with God in duty; now expect a temptation. Physicians say, the body must be more carefully looked to when it comes out of a hot Bath; for the pores being open, it is more in danger of catching cold: After your spiritual Bathing in an Ordinance, when you have been at a Sermon or Sacrament, now take heed that you do not catch cold.

3. Be-

3. Beware of remifneffe in duty *: when you begin to slacken the reins, and abate your former heat and vigour in Religion, there steals insensibly a deadneffe upon the heart, and by degrees there arifeth a sad estrangement between God and the Soul. And *Brethren*, how hard a work will you finde it to get your hearts up again, when they are once down! A weighty stone that hath been rolled up to the top of a steep hill, and then falls down to the bottom, how hard is it to get up again!

Oh take heed of a dull, lazy temper in Gods service: we are bid to be *servent in spirit*, Rom. 12. 11. *πρὸ πνεύματος ὑποταγεσθαι*.

The *Athenians* enquiring at the Oracle of *Apollon*, why their plagues did continue so long; the Oracle answered them, they must *duplare aram*, double their Sacrifices *: those who would hold constant communion with God, must *double their devotion*, they must be much in prayer, and mighty in prayer; we read that the coals were to be put to the *incense*, Lev. 16. 13. Incense was a Type of prayer; and the coals put to the incense was to shew, That the heart of a Christian ought to be inflamed in holy services; nothing more dangerous than a plodding formality.

4. If you would be still with God, be much in the communion of Saints; (many Christians live as if this Article were blotted out of their Creed) how doth one Saint whet and sharpen another! As vain company cools good affections, so by being in the communion of Saints we are warmed and quickned. Be often among the Spices, and you will smell of them; These directions observed, we shall be able to keep our acquaintance with God, and may arrive at this blessed frame, as here *David* had, *When I awake I am still with thee.*

FINIS.

CHRISTS
Lovelineffe;
OR, A
DISCOVRSE

Setting forth the *Rare Beauties* of the
LORD JESUS,
Which may both amaze the eye, and draw the
heart of a Sinner to him.

By THOMAS WATSON, Pastour of
Stephens Walbrook in the City of
LONDON.

*Si scribas, non placet mihi nisi legam ibi Jesum; si conferas, non sa-
pit mihi nisi sonnerit ibi Jesus, quia Jesus est in ore meo mel, in
aure melos; in corde Jubilum. Aug.*

The second Edition.

1 Pet. 2. 7. *Unto you therefore that believe he is precious.*

LONDON,
Printed by E. M. for Ralph Smith at the Bible in Corn-
hill, near the Royal Exchange. 1659.

CHRIST

Loveliness

OF A

DISCO

Which may both restore the eye, and cure
that of a painter to him.

By a Gentleman, who has been
many years in the City of
LONDON.

CHRIST'S LOVELINESSE.

CANT. 5. 16.

Yea, he is altogether lovely.

Hence in this book (which is a divine Epithalamium, or marriage-song) are all the strains of holy love set forth in the purest Allegories and Metaphors, such as do represent that dear affection and union between Christ and his Church. The Text is nothing else but the breathing forth of the Spouses love to Christ, *He is altogether lovely*; in the verses precedent, she had made her sacred *Panegyrics*, and had been setting Christ forth in his spiritual embroidery.

He is white and ruddy, ver. 10. This denotes the excellency of complexion*; in him is a mixture of the purest colours; he is of unspotted beauty.

Nivæo natat ignis in ore Purpureus. —

The chiefeſt among ten thousand. The Hebrew word is ⁷²⁷ The Standard-Bearer among ten thousand*; The Standard is a warlike Ensign, and he who did bear the Standard in antient times, was the most eminent person in the Army; So Christ is the most glorious Person of Renown, the *Standard-bearer*; According to that, *Iſa.* 11. 10. *He ſhall ſtand for an Enſigne of the People.*

His head is as the moſt fine gold, ver. 11*. Kings have crowns of gold, Christ is described with an head of gold. The Hebrew word ⁷²⁷ signifies *ſhining gold*, or sparkling*; to ſet forth the infinite reſplendency of

Ver. 10.
* *perfecta pat-
chritudo ſua eſt
in ſuavitate co-
loris, & harmo-
nia membrorum.*

Plato.
* *727 ſignificat
vexillum erige-
re, ſeu inſignire.*

Ver. 11.
* *Aurum obryſ-
zum, Vatabl.*

* *Caput ejus ve-
ſtim. lapide-
us pretioſus ſive
gemmis auro
diademati in-
tertex iſ Cor.
de lap.*

Christs beauty; 'tis of that sparkling lustre, that the Angels are fain to wear a vail.

Ver. 12.

כח

His eyes are as the eyes of Doves, ver. 12. Christ is described with eyes like a *flame of fire*, Rev. 1. 14. So indeed he hath to the wicked; *He is a consuming fire*; but to his children he hath *Doves eyes*; which are the embleme of meeknesse; he hath eyes dropping tears of love and compassion.

Ver. 13.

His cheeks are as a bed of Spices, ver. 13. There is an Aromatick perfume comes from him to refresh a fainting soul. Some Expositors understand this *Bed of Spices* to be meant of the fragraney of his vertues, which are in Scripture compared to sweet ointments.

Thus the Spouse goes on deciphering Christs beauty; at last being in an holy rapture of spirit, She winds up all with this *Epiphonema*, or passionate strain of affection; *His mouth is most sweet, yea, he is altogether lovely.*

His mouth is most sweet; The Caldee paraphraseth it, the words of his palate are as sweet as honey; in the Hebrew it is כחמו his mouth is sweetnesses. That mouth must needs be sweet which hath the words of eternal life*. That mouth must needs be sweet, a kisse of whose lips can make death sweet to a believer; well might the Spouse say, *Let him kisse me with the kisses of his mouth*, Cant. 1. 2.

* John 6. 68.

Boch. Antuer-
pici.

— *Dulcior Hyblae cujus fluit ore venustas
Nectaris, concinnusque lepos.* —

* Infans ei om-
nia pretiosissima
& splendidissi-
ma. Junius.

*Yea, he is altogether lovely**, as if the Spouse had said, What do I go to set Christ forth in his several parts, his *Head* of gold, his *Eyes* like doves, his *Hands* as gold rings set with the Beryll, his *Belly* as bright Ivory overlaid with Saphires, &c. alas, What is all this that I have been speaking of Christ? How barren is my invention, how dull are my expressions! whatever I have said of him

him falls infinitely short of his worth; but this I affirm, *he is altogether lovely*, * * *ἁπλ. ὁμοθυμία. Sept.*

The word in the original is, *יכלר מחמרים* he is all made up of loves and delights *, *ipse totus desideria*; he is all that may excite desire. So *Hierome* and *Ambrose* render it; he is composed of sweetness and amiableness, so *Gregory Nyssen*. * *Christi species eximia. Greg. Nyssen.*

The text you see contains a glorious and magnificent description of Christ; *He is altogether lovely*. Behold here a spring full of the water of life; and whosoever brings his vessel hither, a heart fit to receive this water, may be refreshed, as the woman of *Samaria* coming to *Jacobs Well*, for Christ is here. The text is a sacred cabinet which contains in it, first the jewel, *Christ*, in this word *He*; secondly, the price of this jewel, *altogether lovely*. * *In se continet cunctius omne quod est ex: i. bi. e. Lap.*

The truth resulting from the words is this. That Jesus Christ is infinitely and superlatively lovely. * *Dicimus de cetro quam pulcher visu, quam fragrans corice, quam dulcis quam medulla interiori, illum totum esse saccharum sic sponsa de Christo. Ghille. rus.*

He is the most amazing and delightful object; the very name of Jesus Christ is as a precious ointment poured forth. 'Tis said that the letters of this Name were found engraven upon *Ignatius* his heart; Jesus Christ is in every believers heart, *Col. 1. 23. Christ in you*; and nothing can do better there, for *he is altogether lovely*.

This whole book of the *Canticles* is bespangled with the praises of Christ. *Homer* might praise *Achilles*, *Hierome* might commend *Nepotian*; but who can set forth Christ's praise? All that I can say, will be no more than the dark shadow in the picture; and yet it will be so much as may represent him very lovely. That Christ is thus transcendently lovely, will appear four manner of ways. In *Epiaph. Nepot.*

- By {
1. Titles.
 2. Types.
 3. Resemblances,
 4. Demonstrations.

1. By *Titles*. 1. By *Titles*, which are so many jewels hung upon his crown; he is called, *The desire of all Nations*, Hag. 2. 7. *The Prince of peace*, Isa. 9. 7. *The holy One of God*, Acts 2. 27. *Elect, precious*, 1 Pet. 2. 6. These are lovely titles.

2. By *Types*. 2. By *Types*, he was prefigured by such types as were very lovely, and these types were either of *persons* or *things*.

1. Type. 1. Christ was typified by persons most lovely. I will name but three.

1. He was prefigured and typified by *Moses*. He was a person of Renown in *Israel*; whom *the Lord knew face to face*, Deut. 34. 10. *Moses* did type out Christ in four things.

1. In his *natural beauty*; he was a *goodly childe*, Exod. 2. 2. *Josephus* saith, *Moses* was so fair, that he drew the eyes of all to him, and that those who had seen him were to amazed at his beauty, and did feed upon it with such delight, that they were unwilling to look off again *.

* ἡ δὲ αὐτοῦ
τιμὴ ὅτι ἦν
ὥς τὸς Μωϋσῆν
θεοσάμηνος μὴ
ἐκπλαγῆναι αὐ
εὐφροσύνας. Jo-
sephus.

And herein he was a type of Christ, in whom are all sparkling beauties to be found; he is ὅλῃ ἐκδυμῖα, *altogether lovely*.

2. *Moses* was a type of Christ in his *Education*; he was bred up a while at Court, and (as *Josephus* saith) *Pharaohs* Daughter set a crown of gold upon his head; but leaving the Court, he went and lived in *the Land of Midian*, Exod. 2. 15. So Christ left the Royal Court of heaven to come and live in the world.

3. *Moses* was a type of Christ in his *Office*; he was a Prophet, Deut. 34. 10. *And there arose not a Prophet since in Israel like unto Moses*. He acquainted *Israel* with the minde of God, he gave them the two Tables of the Law. So *Jesus Christ* is a Prophet, Luke 24. 19. He reveals to his people the mysteries of salvation. He *unseals the*
book

Book of Gods decree*, and makes known his Will, Rev. 1. 5. He is counted worthy of more glory then Moses, Heb. 3. 3. * Ideo angelus
diffusus ob officium
prophet. cum.
Tertul.

4. Moses was a Type of Christ in his Noble AAs; 1. He was a deliverer of the people from the Egyptian furnace, he was a temporal Saviour. So Jesus Christ, his Name *ywh* signifies a Saviour, Mat. 1. 21. He shall save his people from their sinnes.

2. Moses was an intercessor for Israel, and turned away the wrath of God from them, Numb. 14. So Christ is the Saints Advocate, Rom. 8. 34. Who also maketh intercession for us. 1.
2.
ὅς καὶ ἐστὶν ἡμε-
ρῶν ἡμῶν.

2. Christ was typified by David.

1. David was a King; So is Christ adorned with Regal power, he is a King to govern his people, Rev. 15. 3. and to conquer his enemies, Psal. 110. 1. 2. David was a man after Gods own heart. This did prefigure Christ in whom God was well pleased, Mat. 3. 17.

3. Christ was typified by Solomon. 1. In his Name *shlomo*. which signifies peaceable; so Christ is call'd the Prince of peace, Isa. 9. 7. This the Angels proclaim'd at his incarnation, Luke 2. 14. Peace on earth; all his warres tend to peace; he gives that peace which passeth all understanding*. 2. Solomon typified Christ in his government: His was a most flourishing Kingdome, 2 Chron. 9. 22. King Solomon passed all the Kings of the earth in riches; so Christs Kingdome is very glorious, all his subjects are made Kings, he reigns in heaven and earth, and of his Kingdome is no end. 3. Solomon typified Christ in his Wisdom; he was the Oracle of his age, 1 Kings 4. 31. He was wiser than all men*. So Christ received the *unction* from his Father, he had a spirit of wisdom and holiness poured upon him without measure, John 3. 34. Isa. 11. 2. Behold, a greater than Solomon is here. Thus Jesus Christ was pre-figured 3.
* ὁ δὲ ἄνθρωπος
τῆς κατὰ χριστὸν
ἐκείνου. Ignat.
* ἐξ ἐναντίας τοῦ
βασίλεως τῶν
σοφῶν τῶν ἑλλο-
μένων. ὁ ἴσους ὁ
πρεσβύτερος
αὐτὸν καὶ τῆς ἀ-
κουστικῆς τῆς ἐκ-
καὶ χρεῖστος κα-
ταμα. Δούμα. Jo-
seph. antiq. l. 8.

figured by those persons who were most lovely.

2. Christ was typified by *Things* most lovely. I will

1. *Type.* instance only in five. 1. Christ was typified by the *pillar of cloud and fire*, which was *Israel's* guide and conduct in the Wilderness, *Exod. 13. 21* *. This did typifie Christ our pillar of cloud, who *guides our feet into the way of peace*, *Luke 1. 79*. The cloud was *unerring*, for God was in it; such is Christ, who is *the way, and the truth*, *John 14. 6*. How lovely is this pillar to behold?

* Erat columna corpus quoddam ex aere condensato mirum in modum a Deo preparatum ad usum Israeliticum in eremo. Torrielli Annal.

2. By the *Manna*. This pointed at Christ. He is like the *Manna* in three things.

2. *Type.*

1. The figure of *Manna* was *circular*, *Exod. 16. 14*. *There lay a small round thing, &c.* The circle is a figure of perfection; this typed out Christ in whom is all perfection.

Cibum paratum.

* *Id.*

2. The *Manna* was a meat prepared for *Israel* in an extraordinary manner, so the Hebrew word (from whence *Manna* seems to be derived⁺) signifies *To prepare*. *Manna* was a meat cook'd and dressed in heaven; God himself prepar'd it, and then serv'd it in; Thus Jesus Christ was like *Manna*, he was prepared and set apart by his Father to the blessed work of Mediatorship, *Heb. 10. 5*. *A body hast thou prepared me.*

* Amarae dulces mundi dulces reddit. Aurin.

3. The Jewish Rabbins say, *Manna* suited it self to every ones palat; whatever he desired, that he found in *Manna*; so Jesus Christ suits himself to every Christians condition; he is full of quickening, strengthening, comforting vertue *. What fools are they that preferre the earthly *mammon*, before this heavenly *Manna*!

3. *Type.*

3. By the *mercy-seat* which was a sacred Embleme or Hieroglyphick representing the mercy of God to his people; there the Lord did give forth his Oracles and answers of peace to his people, *Exod. 25. 22*. *There will I meet thee, and I will commune with thee, &c.* This *mercy-seat*

seat was a type of Christ *, in, and through whom God is appeased towards us. Therefore he is called *ἱλαστήριον*, a Propitiation, Rom. 3. 25. O how lovely is this mercy-seat ! We could not speak to God in prayer, nor would he commune with us, were it not for this blessed propitiatory. The Hebrew word for mercy-seat †, signifies a Covering, to shew that in Christ the sinnes of believers are covered.

Cyrl. de in-
carnat unigen.
Greg hom. 6.
sup. Ezck. Ru-
pertus.

כפרת

4. Christ was prefigured by the *brazen Serpent*, Num. 21. 9. The brazen Serpent resembled Christ two waies. 1. It was made like a Serpent, but it was no real Serpent; so Christ was *in the likenesse of sinful flesh*, Rom. 8. 3. but he was not a sinner; he was *made sin*, but *he knew no sinne*. Christ was as void of sinne, as the brazen Serpent was of a sting.

4.
Type.

2. When the people of *Israel* were stung by the *fiery Serpents*, ver. 6. then whosoever did look upon the brazen Serpent were cured. Thus when sinne stings the souls of men (for it is a Serpent with five stings; it stings men with *guilt, shame, horror of conscience, death, the curse of God.*) Now Christ that brazen Serpent being looked upon with a penitent believing eye, *Zach. 12. 10.* cures these deadly stings *. Oh how lovely is this brazen Serpent ! many of the Jews (saith *Tostatus*) worshipped the Serpent of brass; let us in our hearts adore this brazen Serpent the Lord Jesus.

Qui istum. Ser-
pentem metalli-
num intuerentur
à Serpentum
morsibus sanati
fuerunt; ita qui
Christum fide
contemplantur,
&c. Tostat. Pa-
radox. 4.
* John 3. 15.

5. Christ was typified by *Noahs Ark*, which saved *Noah* and his family from the flood. Thus when the wrath of God, as a deluge, overflows the wicked; Christ is the Ark in which the believer sails above those bloody waves, and is preserved from drowning. And is not the Lord Jesus lovely: all these types did but serve to shadow forth the divine excellencies of Christ, and render him amiable in our eyes.

5.
Type.

3.
By resem-
blances.

3. That Christ is thus lovely, appears by those things to which the Scripture doth resemble him. He is compared to things most illustrious. There are seven lovely resemblances of Christ in Scripture.

* i. e. Rosa odoratissima; ut illæ quæ in locis arboribus florent.
Junius.

1. He is resembled to a *Rose*, Cant. 2. 1. *I am the Rose of Sharon* *. The Rose is *Regina florum*, the Queen of flowers: 'tis most delicious for colour and sence; to shew that fragrant perfume which Christ sends forth. All Roses, though beautiful, have their prickles; only the *Rose of Sharon* excepted; so sweet is this Rose of Paradise, that it makes us become a *sweet savour to God*, Ephes. 1. 6. This Rose is *semper vivens*, it never loseth its colour or fragrancy, and is it not very lovely?

2.

2. Christ is resembled to a *Vine*, Joh. 15. 1. The Vine (as *Pliny* saith) is the noblest of plants; to this is Christ compared. Oh what lovely clusters grow upon this Vine! the fruits of Justification, Sanctification, &c. These bunches of grapes hang upon the Lord Jesus. We are beholding to this Vine, *Hos. 14. 8. From me is thy fruit found* *; nay, Christ excels the Vine; For, 1. Though there be many things in the Vine-tree besides the fruit useful, the leaves, the gumme, the ashes of the Vine *; yet the wood of the Vine is unuseful, *Ezek. 15. 3. Will men take a pin of it to hang any vessel thereon?* now herein Christ is more lovely than the Vine-tree; There is nothing in Christ but is useful. We have need of his humane nature; we have need of his divine nature; we have need of his offices, influences, priviledges; there is nothing in this Vine we can be without. Oh how blessed are the branches of this Vine! The Virgin *Mary* was saved not by bearing the Vine, but by being ingrafted into the Vine.

* Qui vires in foliis, venit a radicibus humer
* Pliny.

3.

3. Christ is resembled to a *corner-stone*, 1 Pet. 2. 6. and that in two respects. 1. The whole weight of the building

building lies upon the corner-stone, so the weight of our salvation lies upon Christ *, 1 Cor. 3. 11, 12. 2. The corner-stone doth knit and unite together both parts of the building, so when God and man were at variance, Christ, as the corner-stone, did unite them together, yea, and did ceament them with his own blood. Oh how lovely and precious is this stone ?

Dicitur Christus laus celos angularis, quia si primarium ac principale ejus fundamentum. Est.

4. He is resembled to a Rock, 1 Cor. 10. 3. *That Rock was Christ* *. He is a Rock in a threefold sense. 1. He is a Rock for *offence*. The Rock breaks the waves; the Church being built upon Christ, all the adversaries that come against her, are like a ship coming full saile against a Rock. 2. A Rock for *defence*; the Dove hides in the Rock, *Cant. 2. 14. O my Dove in the clifts of the Rock*. Christs wounds are the clifts of the Rock, where the believing soul, This Dove hides it self. 3. A Rock for *comfort*; and that two wayes, 1. The Rock is a screene to shade off the heat; so Christ is called, *Isa. 32. 2. a shadow from the heat*; he shades a poor sinner from the scorplings of Gods wrath. 2. Honey came out of the Rock, *Deut. 32. 13. He made him to suck honey out of the Rock, and oyle out of the flinty Rock*. The honey of the *promises*, and the oyle of *gladness* comes out of this blessed Rock.

4. *i.e. Metonym: per petram significatur. Edius.*

5. Christ is compared to a river in a dry ground, *Isa. 41. 10. When by nature we are as a scorched heath, dry and barren, Christ sends forth the sacred influences of his Blood and Spirit, making us like the fields of Sharon, full of moisture and fertility, and are not these silver streams lovely ?*

5.

6. Christ is resembled to a Rich Treasury. Riches are lovely in mens eyes *, *Ephes. 3. 8. The unssearchable riches of Christ*; the Angels can never dig to the bottom of this golden Mine. Christ hath the true monopoly, because

6. *Gratius aurum quam solem inuenit. Austin.*

he hath thoſe riches as are nowhere elſe to be found. The riches of his merit, the riches of his Spirit. Chriſt hath a partnership with the Father, *John 16. 15. All that the Father hath are mine*: He is crowned with the Riches of the Deity. *Alexander* regarded not the Kingdome of *Macedonia*, when he heard of the riches of *India*; a Chriſtian will in a manner deſpiſe all other riches when he hath Chriſts riches, *Phil. 3. 8.*

7.
*Rom. 13.

7. Chriſt is reſembled to a beautiful Robe *. *Iſa. 61. 10. He hath covered me with the robe of righteouſneſſe. Hierome* interprets it of Chriſt: His Righteouſneſſe is a lovely robe; no robe of gold, or Ermyne wherewith Kings are inveſted is ſo honourable as this: in this robe we ſhine as Angels in Gods eyes; The High-Prieſts glorious veſtments *, *Exod. 28. 2.* the Mitre, the Robe, the Ephod of Gold, and the breſt-plate of precious ſtones, did all but ſerve to ſet out the beautiful garment of Chriſts righteouſneſſe wherewith a believer is adorned. Thus Chriſt appears lovely in theſe ſeveral reſemblances, which can but faintly ſhadow out his beauty.

* Voluit Deus
p' uſquam ang-
licum in Chriſto
ſplen ſorem iſtis
veſtibus oſten-
dere. Wil. et.

4.

4. Chriſts lovelineſſe appears by demonſtrations; theſe two in particular.

He is lovely { 1. In himſelf.
2. In the account of others.

I.
Intrinfice.

I.

1. He is lovely in himſelf, and that five manner of wayes. 1. He is lovely in his perſon; and that, 1. As he is man, *Pſal. 45. 2. Thou art fairer than the children of men.* The Hebrew word יופי is emphaticall in the forme *, it denotes excellency of beauty: For though it be ſaid *he hath no comelineſſe*, *Iſa. 53. 2.* that was in regard of his afflictions, which did ſo diſfigure, and as it were draw a vaile over his glory; yet certainly the perſon of Chriſt was incomparably faire, as *Hierome* and *Chryſoſtome* obſerve; and if his body on earth was ſo beautiful, what

* Pulchriſſi
præ filiis homi-
num. Pagnin.
Ar. Montani.

is

is it now in heaven ! The Apostle calls it *σῶμα τῆς δόξης*, a glorious body, Phil. 3. 21. If Christ can make a lily of the field more beautiful than Solomon in all his glory, how fair is he himself? how white is that lily which grows in Paradise?

2. Christs person is lovely as he is *God-man* *. He may not unfitly be compared to *Jacobs ladder*, Gen. 28. 12. which reached from earth to heaven; Christs humane nature which was the foot of the ladder, stood upon the earth; his divine nature, which was the top of the ladder, reached to heaven. The *Arrians* and *Socinians* deny his God-head, as the *Valentians* do his manhood *. If the God-head be in him, he must needs be God, but the God-head shines in him, Col. 2. 9. *In him dwells* *σὺν τῷ πληρώματι τῆς θεότητος*, all the fulnesse of the God-head*, and to confirme us in this truth, let us consult with those Scriptures which do clearly assert his God-head, 1 Cor. 8. 6. *To us there is but one God the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things*; and Phil. 2. 6. *who being in the form of God*; which is as much (saith Basil) as to exist in the essence of God, 1 Tim. 3. 16. *God was manifest in the flesh*, and 1 John 5. 20. *We are in him that is true, even in his Sonne Jesus Christ*, *ὅτι ὅτιν ὁ ἀληθινὸς Θεός*, **THIS IS THE TRUE God** *. Besides these testimonies of Scripture which do expressly assert the God-head of Christ, it may be clearly demonstrated by those incommunicable properties belonging to the Deity, which are ascribed to Christ, and are the flowers of his Crown.

As, 1, *Omnipotency* *. Heb. 1. 3.

2. *Omniscieny*, Mark 2. 8.

M m m 3

3. *Ubiquity*,

* ἐὰν τις ὁμολογῇ Χριστὸν. Ψαλμὸν δὲ αὐτοῦ ὅτι ἐστὶν ὁμοῖον τῷ κυρίῳ, ἐκείνου μονογενῆ, καὶ σὺν τῷ λόγῳ Θεοῦ, ὁ τοιοῦτος ὅτις ἐστὶν, ἀπὸ τῆς καὶ πάλιν καρύττων ἐπ' ἀποδείξει ἀνθρώπων, καὶ ὅτιν πάντες τὸν διδάσκουσιν, ὡς ἐπικλητὴν ἐβίβων. Ignat.

* Justin. Mart. Orat. 1. ad Græc.

3. Ubiquity, Mat. 28. 20.

4. A Power of sealing pardons, Mat. 9. 6.

5. The mission of the Holy Ghost, John 16. 7.

6. Coequality with God the Father, Phil. 2. 6. both in power, John 5. 19, 21. and dignity, John 5. 23.

Thus we see his God-head proved; and as he is God-man, he is *altogether lovely*. He is the very picture of his Fathers glory. Therefore he is called the *expresse image*, and character *of his person* *, Heb. 1. 3. The very effigies and print of Gods face is seen in Christ, the glory of Gods wisdom, holiness, mercy, doth most transparently shine forth in him: thus his person is lovely.

2.

2. Christ is lovely in his *disposition*. A good nature is able to render deformity it self lovely. Christ is lovely, not only in his *complexion*, but in his *disposition*; he is of a loving and merciful disposition, and in this sense may be called *delicia humani Generis* *. It is reported of *Marcus Aurelius* the Emperor, that he was of a most affable winning temper, given to clemency, and every day he would set one houre apart to hear the causes of the poor. Thus Jesus Christ is of a most sweet disposition *, *He will not always chide*, Psal. 103. 9. He is inclinable to shew mercy to the penitent, *He delights in mercy*, Micah 7. 18. He invites sinners to come to him, Mat. 11. 28. He begs of them that they would be saved, 2 Cor. 5. 20. He knocks at their hearts by his Spirit, till his head be fill'd with dew, and his locks with the drops of the night, Rev. 3. 20. If any poor soul accepts of his offer, and doth arise and go to him, how doth Christ welcome him †. Christ makes the *Faith*, Luke 15. 23. and the Angels make the

* χαράζοντες τὴν ὁμοεικόνην αὐτοῦ.

* Titus Vespas.

* ἡμεῖς ἡμεῖς ἐπὶ τῷ Κρίστῳ διὰ πολλῶν μακροθυμῶν σωσθέντων πρὸς αὐτὸν ἐπιστρέφωμεν. Macar.

* ἀπελευθέρωντες τὸν Ἰσραὴλ,

πῶσα ἡμεῖς ποιοῦμεν ἐξ ὅτων ποιεῖ καὶ οὐκ ἔστιν αὐτὸς ἐν τῇ ἐκκλησίᾳ, ἀλλὰ αὐτοῖς παιδαίᾳ παρὰ τὸν Θεόν, τὸ σκληρὸν τῆς καρδίας αὐτῶν διὰ τῆς ἐκκλησίας μαλαγεῖν καὶ βυλῶναι, παρελθόντες, Προφῆτας ἀπέστειλε, καὶ πᾶσι τοῖς ἡγετοῖς μακροθυμῶν ἀμαρτανόντων, καὶ ἐπαγγέλλοντες μετὰ χάριτος ἐκείνην ἔχοντες. Macarius.

musick,

musick, ver. 7. But if men will not receive the tenders of grace, Christ grieves, *Mark* 3. 5. He is like a Judge that passeth the sentence with tears in his eyes, *Luke* 19. 42. And when he came nigh the City, he wept. Ah sinners, I come to save you, but you put away salvation from you*. I come ^{Acts 13.} with healing under my wings, but you bolt out your Physician; I would have you but open your hearts to receive me, and I will open heaven to receive you, but you will rather stay with your finnes and dye, than come to me and live, *Psalme* 81. 11. *Israel would none of me.* Well sinners, I will weep at your Funerals; Oh how lovely is Christ in his disposition! he comes with his suppling oyle to pour into sinners wounds; He would fain break their hearts with his mercies; He labours to overcome their evil with his good.

3. Christ is lovely in his sufferings; when he did make expiation for our sins; but what, lovely in his sufferings? ^{3.} lovely when he was buffeted, spit upon, besmeared with blood? O yes! he was most lovely upon the crosse*, ^{* 1 Pet. 2. 24.} because then he shewed most love to us; He bled love at every vein; His drops of blood were love-drops. The more bloody, the more lovely*. ^{* Rubore sui sanguinis nos candidos effecit. Ghislerius.} The more Christ endured for us, the more deare he ought to be to us. ^{* Quanto pro me vilior, tanto mihi charior. Aug. Gal. 6. 14.} *Orosius* writing of the sufferings of Christ, saith, that the crown of thornes bored his head with seventy two wounds*; and ^{* Voles domine non tua vulnere sed mea. Ambrosius.} *Tully* when he comes to speak of the death of the crosse, shews his rhetorique best by an *Aposiopesis*, or silence; ^{* Quid dicam in cruce tolleret Tully.} *What shall I say of this death?* Though a great Orator, he wanted words to expresse it.

Nor did Christ only endure pain in his body, but agony in his soul. He conflicted with the wrath of God; which he could never have done, if he had not been more than a man. We reade that the *Altar of wood was overlaid with brasse*, that so the fire on the Altar might not consume

sume the wood, Exod. 27. 1, 2. This Altar was a Type of Jesus Christ. The Humane Nature of Christ, which was as the *wood*, was covered with the Divine nature, which was like the *brasse*, else the fire of Gods wrath had consumed it; and all this Christ suffered was *nostra vice, in our stead**, Isai. 53. 5. We eat the sower grape, and his teeth were set on edge: We climbed the tree, we stole the forbidden fruit, and Christ goes up the ladder of the crosse and dies. Oh how lovely ought a bleed-

ἡ πᾶσα ἡ πᾶσι
δι' ἡμᾶς, καὶ α.
ἀνθρώπων. Ignat.

* Pendet anima, & dulcia poma de ligno decerpit. Bern. de Floribus.

* Inspecte vultura pendentis, sanguine morientis; caput habes inclinatum ad osculandum, cor apertum ad diligendum, brachia extensa ad amplexandum, totum corpus expolitum ad relinendum; hac quanta sint. cogitate, hac in statera vestri cordis appendite, ut totus vobis figuratur in corde, qui totus pro nobis fixus fuit in Cruce. Aug. lib. de Virgin.

ing Saviour* to be in our eyes? Let us weare this blessed crucifix always in our heart*. *Crux Christi clavis paradisi*. The crosse of Christ, saith *Damascan*, is the golden key that opens Paradise to us. How beautiful is *Christ* upon the Crosse! *The ruddiness* of his blood took away the *redness* of our guilt. How lovely are those wounds which wounded the red Dragon!

When this blessed Rock was smitten, water came out of it to cleanse us, and blood to chear us, 1 *John* 5. 6. When Christ was on the Crosse (saith *Bernard*) *jam fuit vitis amputata*; now the Vine was cut, and salvation came to us in the blood of the Vine; O how lovely is this

* *Hæc una medellæ bleeding Vine! Christs Crucifixion is our Coronation* *.

la corrofis illas
qua in immen-

sum excreverant cicatrices, & vim suam concupiscentiarum perdidit corruptela, & deleta damnationis conscriptione, novis literis assignata est & restituta libertas; privilegio dato, charta indulgentie, sigillo plaga lateralis firmata. Cyprian. de Pass. Christi.

* *Christus candidus, quia multisaria virtute dealbatus.*
Hierom, Anfelm, Rupertus, Abbas.

4. Christ is lovely in his *Graces**, his graces as a divine embroydery did bespangle and set him off in the eyes of the world. Grace was not in Christ as a *quality*, but *essence*; as light is intrinsical to the Sun, and is of the essence

essence of it. Christ did open a box of precious perfume, and because of the *savors of his ointments* the *Virgins* love him*; In Christ there was a constellation of all the graces*; how did he shine in *Wisdom**, *Humility*, *Zeal*, *Heavenly-mindedness*; and which did not a little adorn him, *HIS MECKNESSE**. How lovely was Christ in his grace!

* Cant. 1. 2.

ἡ πᾶσα ἡ χάρις
ἡ ἐξουσία αὐτοῦ τὸν
πατέρα ἐκείνου ἐ-
κεῖ ὡς ὁλόκλη-
ρος ἡ χάρις, ἐν
ᾧ ὁ πατήρ
π ἡ χάρις.
Chrysostom in
Psal. 45.
Isaiah. 11. 7.
* Matth. 11. 19.

1. *He came into the world Meek*, Matth. 21. 5. *Behold thy King cometh meek*. He came not with a sword, or Scepter in his hand, but with an Olive-branch of peace in his mouth, He preached *tydings of peace*. Though he was the *Lion of Judah*, yet he was the *Lamb of God*.

2. *When he was in the world*, he was a pattern of meekness, 1 Pet. 2. 23. *When he was reviled, he reviled not again*. He left his Fathers bosome (that hive of sweetness) to come and live here; and truly, he exchanged his palace for a *dung-hill*; how oft was he called a *friend of sinners*, nay, he was charged to have a Devil, but see how mildly he answers; (This Dove had no gall) *Joh. 8. 4.* *I have not a Devil, but I honour my Father*. All his words were steeped in honey.

3. *When he was going out of the world*, he shewed unparalleled meekness. He prays for his enemies, *Father forgive them*, Luke 23. 34. When the Souldiers came to take him by force, one would have thought he should have called for fire from Heaven, as the *man of God* did, 2 Kin. 1. 10. but behold, *Grace was poured into his lips**; see what a mild answer he gives, enough to have made the hardest heart relent, Matth. 26. 55. *Are ye come out as against a thief, with swords and staves to take me? What wrong (I pray) have I done you? What have I stolen from the world, but their sins? What have I robb'd them of, but the wrath of God; O the mildness of this Saviour! surely had not the souldiers hearts been very hard**

* Psal. 45. 2.

* O duris in-
durati quos non

emollit tanta
flamma manjue-
tudinis! Bern.
in Cant. Ser.
20.

* τὸν ὡς τὸν μὲν
ἐδῶκα εἰς μά-
στιγας καὶ τὸ πνεύ-
μα μου ἐκεί-
νης παρὼν ὡς
ἀνθρώπος ἐμ-
πνευστῶν, &c.

(for in the whole story of Christs passion, I do not read of one souldier converted; there was a thief indeed converted, but no souldier) Christs meeknesse would have melted them into tears of repentance; When he was led away to be crucified, *he went as a Lamb to the slaughter* *; *He opened not his mouth*, Isa. 53. 7. He opened his *side*, but not his *mouth* in repining; and was not Christ lovely in his *meeknesse*? No wonder the holy Ghost descended upon him in the likenesse of a *Dove*; not a *Lion*, or *Eagle*, but a *Dove*, which is the Emblem of meeknesse.

5.
Vita Christi in
secreis disciplina
morum. Aug. de
vera. rel.

5. Christ is lovely in his *conversation*. What was said of *Saul* and *Fonathan*, 2 Sam. 1. 23. they were *lovely in their lives*, is much more true of Christ. His life (saith *Chrysostome*) was purer than the Sun-beams. All the Ethicks of *Aristotle*, all the wisdom of *Greece* could never so describe vertue as it was lively pourtrayed out in Christs holy example. His life was a *faire copy*; never did any one write without blotting besides Christ; he is call'd a *Lamb without spot*, 1 Per. 1. 19. His lips did never speak a word amisse. *Luke* 4. 22. *All bare him witnesse, and wondered at the gracious words which proceeded out of his mouth*. Thus were his lips like *Lilies*, dropping pure *myrrh*, Cant. 5. 13. His foot did never tread a step awry. He who was a *way* to others, did never go out of the way himself. He was so pure that no temptation could fasten upon him. Temptation to Christ was like the throwing a bur upon a Chrystal glasse, which will not stick, but glides off. *The Prince of this world cometh and hath nothing in me*, Joh. 14. 30. There was no powder for the Devils fire to take. What was Christs whole life but a pattern of good works! *He went about doing good*, Act. 10. 38. he was either anointing the blinde, or healing the sick, or raising the dead; either preaching, or working miracles. Thus he was *altogether lovely*.

ἀνὴρ ἀμω-
ν.

2. Christ is lovely in the account of others. Three ways Christ

2. *Estimative.*

is lovely, { 1. To God his Father,
2. To the Saints,
3. To the Angels.

1. He is lovely to God his Father. God is infinitely taken with him. Christ is called the *Rose of Sharon*; and how doth God delight to smell to this rose! *Isa. 42. 1.* *My elect in whom my soule delights.* Surely if there be loveliness enough in Christ to delight the heart of God, there may well be enough in him to delight us. Christ is the centre where all the lines of his Fathers love do meet.

1. *Mar. 3. ult.*
et regis eum.
uair.
Signif. vel.
In illo bene sentire; quem sensum scatur.
l'neus
Vel refert ad propensum in Deo patre affectum.
Gret.

2. Christ is lovely in the account and esteem of his Saints. *2 Thes. 1. 10.* He shall be admired of all them that believe. He is admired now, and he shall be more admired of them. Well may the Saints admire to see Christ sitting in the bright Robe of their flesh above the Angels in glory. Well may they admire to see their nature united with the Deity. O how lovely and beautiful is this sight! Well may Christ be admired of his Saints.

3. Christ is lovely in the esteem of the Angels*. They adore him, *Heb. 1. 6.* And let all the Angels of God worship him. The *Cherubims* which did represent the Angels, are painted with their faces looking upwards, to shew, that the Angels in heaven all are still looking upward, as admiring, and being ravished with the amazing beauties of Jesus Christ.

3.
* *Ipse candi-ru-ber quia Angelos quosque ad sui excusat desiderium.*
Callidore.

Use 1. Information. And it hath three Branches.

1. Behold here as in a Scripture-glasse the transcendent excellencies of the Lord Jesus, He is altogether lovely*. *Use 1.* he is a fair prospect set before us. I wonder not that Paul, that Seraphique Saint, desired to know nothing save Jesus Christ, *1 Cor. 2. 2.* What would he know more? He

1. Branch.
* *Si de placenta mellea aus sacchara, si de fructu sapidiffi-*

mo, v. g. de ficu, is altogether lovely; No wonder the Apostles left all and
 qua nullo ba- followed him, Mat. 19. 27. had I the tongue of Angels, I
 ber acinos, sed could never set forth Christ in all his lively and lovely co-
 rosa est edilis & lours. Besides what hath been said, take a further view of
 delicata, dici Christ's lovely excellencies in three particulars.

1. He is our light. Light is a glorious creature, Eccl. 1. 7. Truly the light is sweet; The light pulls off the
 suavisimo, Fa- vaile, and draws aside the dark curtains of the night,
 lerno, Cretico, making every thing appear in its fresh colours. Thus Je-
 moscatellato di- sus Christ is lovely; He is call'd *that true light*, Joh. 1. 9.
 cinus hoc vinu summe est desi- and the *bright morning star*, Rev. 22. 16. when the soule
 derabile; quid is benighted with ignorance, Christ is the morning-star
 dicemus de Christo, qui om- that enlightens it. He is *the Sun of righteousness*, Mal.
 ne desiderium 4. 2. This Sun of righteousness is more glorious than
 non, tantum sa- that in the Firmament, 1. The Sun in the Firmament
 rias sed longe su- riseth and sets, but the Sun of Righteousnesse, when it
 perat? Corn. d. once riseth upon the soule in conversion, never sets finally
 Lap. upon him; it may pull in its beames, when the cloudes
 φῶς τὸ ἀληθ- of our sinne come between, but it comes out of the cloud
 νος. againe, (as it did to David) it never sets finally. 2. The
 *i. c. tanquam Sunne in the Firmament onely shines upon us, but the
 radiis justitie Sunne of righteousness shines within us, Gal. 1. 16. but
 sue perfundens when it pleased God to reveale his Sonne in me. The Sun
 electos. Tremel. in the Firmament shines onely upon our faces, but the
 Sun of righteousness shines in our hearts, 2 Cor. 4. 6. God hath
 shined in our hearts: How sweet are these beams! 3. The
 Sun in the Firmament shines only in the day time, but the
 Sun of righteousness shines in the night; in the night of
 desertion and affliction this Sun shines, Psalm 112. 4. Un-
 to the upright there ariseth light in darknesse. Oh how love-
 ly is this Sun of Righteousnesse! by the bright beams of
 this Sun we see God*.

*ἐπεὶ δὲ ἡμεῖς ἀ-
 γνοῦντες αἱ ἑξ-
 ἑκ τῆς σκοτίας τῆς σκίας τῆς σκίας, τὸ φῶς τοῦ Θεοῦ
 εἰς τὰς καρδίας ἡμῶν ἐλάλησεν, ὡς ἐν ἑσπέρῃ. Theodor. in secund. Ep. ad Cor.

2. Christ is our food. He is not only lovely to the eye, but to the taste, John 6. 55. *My flesh is meat indeed.* This is Princely fare; it was never prepared for the Angels, but for us. 'Tis lovely feeding here; All the rarities of heaven are serv'd in this dish.

2. *Accedis ad Christum non carnes sed corde, edis Christum non dense sed fide.* Austin.

And my blood is drink indeed; This blood is better than wine. 1. Wine may be taken in excess; Noah took too much of the grape; but it is otherwise with the wine of Christs blood, there is no fear of excess here. Though a drop be sweet, yet the more we drink, the better; the deeper, the sweeter! *Drink, yea drink abundantly O beloved,* Cant. 5. 1. Excess here makes us sober *! 2. Wine, though it cheers the heart, yet at some times, if it be taken, it may be hurtful; give wine in a Feaver, and it is as bad as poyson. But this wine of Christs blood is best in a Feaver. When the heart burns as hot as hell in the sense of Gods wrath, and is as it were, in a spiritual Agony and Feaver; now a drop of Christs blood doth allay the inflammation, and sweetly refresheth the soul, 'tis lovely drinking at this fountain.

* *Hec ebrietas sobrios reddit.*

3. Christ is our life, Col. 3. 4. *When Christ who is our life shall appear.* Life is sweet; life makes every thing comfortable. In this the Divil said true, *Skin for skin, yea, all that a man hath will he give for his life,* Job 2. 3. A man will cast the plate and jewels overboard to save his life; he will lose a legge or an arme to preserve the vital parts;

3.

Ut servas vitam ferrum patieris & ignem.

Is life lovely, and is not Christ who is our life lovely? He was typified by the tree of life in the Garden, Gen 2. 9. That tree was Symbolical, (as Austin saith) it was a pledge and signe of life, if man had continued in obedience. It was certainly a lovely tree, but it was only a type of Christ, who is called *the tree of life,*

Rev. 2. 7. This tree of life the Lord *Jesus*, is a better tree than that which grew in Paradise; *Adams* tree in Paradise might *preserve* life, but it could not *prevent* death; there was dying for all that; but this tree of life, *Jesus* Christ, prevents death, *John* 11. 26. *Whosoever believeth in me, shall never dye*; that is, not dye the *second* death, Rev. 2. 14. This blessed tree is an antidote against death. If there were a tree to be found in the world that could preserve men from dying, how far would they go on pilgrimage? What vast sums of money would they give for one leaf of that tree? Such a tree is Christ, he will keep you from dying, and is not this a tree very lovely? In particular, there is a three-fold life flows from *Jesus* Christ. 1. The life of *grace*, *John* 1. 16. *Of his fulnesse have we all received, and grace for grace*. This life is *gemma aternitatis*, a bud of eternity; 'tis a life purchased for us by Christs death. 2. The life of *comfort*, which is the cream of life, *John* 16. 22. *Your heart shall rejoyce*. This is an holy jubilation of spirit; so sweet and ravishing is this joy, that if *David*, when he had lost his joy, had lost also his crown, and God had put the question to him, which of these two he would have restored, *David* would have said, Lord, *Restore unto me the joy of thy salvation*, *Psal.* 51. 12. Rather my comfort, than my crown. 'Tis *Hilary Terme* with a Christian while these joys last. 3. The life of *glory*, *John* 17. 22. This is the most noble life; this is to live the life of Angels, nay, to live the life of God; 'tis the highest elevation and perfection of the reasonable creature; and may we not cry out with *Chrysostom*, *πὶ ὁρατῶν*, *What more lovely than Christ*, from whom these golden streams of life flow? Oh that all this might make him amiable in our eyes!

What should we admire? what should we rejoyce in but Christ? Christs beauty, like his *Coat*, is *without seam*.

We

We read of *Absalom*, 2 Sam. 14. 25. *in all Israel there was none to be so praised as Absalom for his beauty, from the sole of his foot, even to the crown of his head, there was no blemish in him.* This may be far more truly applied to Christ. He is the *Mirror of beauty*, the *Map of perfection*, the *Paradise of delight*. He is the crown of the Gospel; if the Gospel be the field, Christ is the pearle hid in this field; If the Gospel be the Ring, Christ is the Diamond in this Ring. He is the glory of heaven, Rev. 21. 23. *The Lamb is the light thereof.* Well might Saint Paul account all things *drosse and dung* for Christ, Phil. 3. 8.

2. *Branch.* If Christ be altogether lovely, it shews us the true reason why men do not embrace Christ; namely, because they are ignorant of his beauty. A blinde man doth not admire the colours in a raine-bowe; when the god of this world hath blinded mens eyes, they see not any excellency in Christ⁺; therefore they cry out, as here the *Watchmen* did, *What is thy beloved more than another beloved?* ver. 9. Men admire not this *Sunne*, because the cloud of their ignorance comes between. Christ is a treasure, but an *hid treasure*; he is fairer than the children of men, but to a natural person he is like *Moses* with a vaile upon his face. The men of the world see not the stupendious beauty of Christ. He doth not want worth, but they want eyes. Oh unhappy man (saith *Austin*) who knowest all things else but Christ! thy knowledge will but serve to light thee to hell.

Quest. But you will say to me, What, not know Christ? I hope we are better bred than so; hath Christ been preached so long in our streets, and not know him?

Ans. 1. I wish there were not many persons grossely ignorant of Christ; who understand nothing of his person, offices, priviledges; A Reverend Divine told me, that

2. *Branch.*
Inform.

* τοῖς σωματικαῖς ὁμοιότησι
καὶ ἀνθρώπου ἡ
δοξὰ ἐκείνου.
M c.

* Infelix homo
qui seors cetera
omnia, Chri-
stum autem
nescit: Austin.

Quest.

Ans. 1.

that not long since, he went to visit a neighbour of his Parish lying on his death-bed, a man fourscore years of age, one that came frequently to Church; and questioning with him what sinne was, he said he knew not; and what Christ was, he told him he knew not; but saith the Minister to him, if thou dost not know Christ, how dost thou think to go to heaven? his answer was this, If I cannot get to heaven, I must stay by the way; Oh grosse ignorance *! *Balaams* asse spake better sense to the Prophet, *Numb. 22. 28.*

* ὁ λαὸν τὴν ψυ-
χὴν ἐν ἐξελύσει
διὰ τοῦ Θεοῦ καὶ
ἀνυμνασίου σκο-
τεινῶ.

That people have been very ignorant of Jesus Christ, appears by this, because they have been so inclinable to error, so greedy to drink in every new opinion as soon as the Devil hath set it abroad.

Ansⁿ. 2.

But my second answer is this; whereas you say, Can we be ignorant of Christ in this broad day-light of the Gospel? I say, a man may have excellent notions of Christ, and may be able to make an elegant discourse of him, and yet not know him savingly. Though he be not grossely ignorant of Christ, yet he may be spiritually ignorant. There is a threefold defect in the knowledge of most.

It is a speculation without { Conviction.
Affection.
Operation.

I.

It is a speculation without *conviction*. Men are not thoroughly convinced of the excellencies of Christ; *John 16. 18. and when he* (that is the holy Ghost) *comes, ἐλθέει he shall convince the world of sin.*

Strange! Was not Christ in the world? Had not he made many Sermons about sin? it is true, he had, but the Jews were not yet convinced of it, therefore he shall send his Spirit to convince them. *And of righteousness*] why? Had not Christ told them that there was no righteousness to be found but in him, that they could graff their hopes of

of salvation upon no other stock besides ? yes, they had heard Christ say so, but they were not yet convinced ; therefore the Spirit shall come and convince them. Hence I gather that men may have a speculation of Christ, yet be ignorant of him, that is, not know him convincingly ; and that they have not a convincing knowledge, is clear ; for were they convinced in their conscience of the lovely excellencies of Christ, would they value a lust or trifle ? would they with *Judas*, prefer thirty pieces of silver before him ?

2. It is a speculation without *affection* ; men have notions of Christ, but are not warmed with love to Christ. Their knowledge is like the Moon, it hath light in it, but no heat. True knowledge of Christ, is like fire to the yce ; it melts it into water ; so this knowledge melts the sinner into tears of love. I do the hypocrite no wrong to tell him he bears no true affection to Jesus Christ. There is a great deal of difference between the knowledge that the prisoner hath of the Judge, and the knowledge that the childe hath of the Parent. The prisoner knows the Judge, but hath no affection at all to his person, his knowledge is joyn'd with fear and hatred ; but the childs knowledge of his Parent is joyn'd with affection, he loves to be in his presence. The hypocrite knows Christ as the prisoner doth the Judge, or as the divels knew him, *Mark* 1. 24. with a knowledge of horror and amazement ; whereas true knowledge is *filial* ; the affections are drawn forth in an inflamed manner after him. The Apostle hath an elegant expression to set forth the nature of true knowledge, he calls it *ὁσμή & γνῶσις*, the *savour of knowledge*, *2 Cor.* 2. 14. as a man tastes a savory sweetness in his meat, Hypocrites have no taste.

3. It is a speculation without *operation*. The knowledge that hypocrites have of Christ, hath no saving influence

* 2 Pet. 1. 8.

fluence upon them, it doth not make them more holy; it is one thing to have a notion of Christ, another thing to fetch vertue from Christ. - The knowledge of hypocrites is *scientia infrugifera*, a dead, barren knowledge⁺; it brings not forth the childe of obedience. There is a great deal of difference between a Scholar that studies physick for the theory and notion, that he may have the rules of it lying before him, and one that studies physick to practice; hypocrites are not practitioners; they are all head, no feet; they *walk not in Christ*, Col. 2. 6. Their knowledge is informing, but not transforming, it doth not make them a jot the better, it leaves not a spiritual tincture of holiness behinde. The flux of blood runs still, and such a knowledge is no better than ignorance, 1 *John* 2. 4. *He that saith I know him, and keepeth not his Commandments, is a liar, and the truth is not in him.* A man may have a knowledge of speculation, and be no better than a Divel. And this is the reason why men do not embrace Christ who is infinitely lovely, because they know not his worth; though they are not grossely ignorant of Christ, yet they are spiritually ignorant. *To this day the vaile is upon their heart.*

3. Branch.
Inform.

3. Branch. If Jesus Christ be so lovely, it shews us the misery of a man out of Christ. { 1. That lives without Christ.
2. That dies without Christ.

I.

1. *Behold his misery that lives without Christ.* He is very deformed and unlovely; for all loveliness flows from Christ. A sinner in the state of nature, is like an infant tumbling in its blood, *Ezek.* 16. 6. *Thou wert in thy blood**. The Leper in the Law was but the sad emblem of a sinner. 1. The Leper was to live alone, as being unworthy to come into the Congregation of the holy. 2. The Leper did wear three marks to be known by, his garments torne, his head bare, his mouth covered. 3. He was to

* Lev. 13.

cry

cry *unclean, unclean*. This spiritual leprosie is upon every Christlesse sinner. Therefore a man in a state of unregeneracy, is in Scripture compar'd to things most unlovely and unbeautiful. To a *dog*, Kevel. 22. 15. a *swine*, 2 Pet. 2. 22. a *Viper* *, Mat. 3. 7. a *Divel*, John 6. 70. a sinners heart is a poysoned spring; 'Tis like a piece of muddy ground which defiles the purest water that runs thorough it. The Heathen had this kinde of notion ingrafted into them; for (as Authors report) they had their stone pots of

water set at the doors of their Temple, where they used to wash before they went to sacrifice; a sinner is *blinde*,

Rev. 3. 17. and the more blinde, because he thinks he sees. He is *dead* *; and though he may be decked with some moral vertues, this is but like strowing flowers upon a dead corps *, *Ephes.* 2. 1. dead things have no beauty in them;

a sinner out of Christ is a filthy excrementitious creature*; Job 15. 16.

he runs nothing but dregs, he is hell epitomized. There's no part of him sound, — *Totum pro vulnere corpus*.

The man who had his *running issue in his flesh*, Lev. 15. 2. was but a type of a sinner who hath the plague-sores of sin running upon him, 1 *Kings* 8. 38. Oh how ghastly and deformed is every Christlesse soul! God loaths him, *Zach.*

11. 8. *My soul loathed them*. So abominable and unsavoury is a sinner, that God stands *afar off*, Psal. 138. 6. He will not come near the stench of him. The sinner is so deformed and diseased, that when he comes to be converted, the first thing he doth, is to loath himself, *Ezek.* 36. 31. *Ye shall loath your selves in your own sight for your*

* γυνήματα ἐξ ὧν.

Homines à bono deficientes. humanam quoque amiserunt naturam; evenit igitur, ut, quem vitium transformatum videas, hominem estimare non possis. Alienarum opum creptor, lupo similem dixeris; Ferrox & in quietus cani aut leoni parem; insidiator, fraudibus surripuisse gaudens, vulpeculis exaquitur; pavidus & fugax, ceruus habetur; immundis libidinibus se immergens, porce comparatur; ita sis ut peccans, vitetur in bellum. Boetius lib. 4. prol. 3.

* οὐκ ὁδὸν ὅτι ἐν διαπραΐαις ὄντες καὶ ὧν ἀπὸ τῶν ἀπείδων. Chrylost. ad Pop. Antioch.

* Non vivit homo qui superbia inflatur, qui ceteris inficitur pestibus, quia hoc non est vivere, &c. Bern. in Sermon. 1. de Apostol.

iniquities. Thus unlovely is every person out of Christ. If he brags of his goodnesse, it is because he never yet look'd his face in the glasse of Gods Word, that would discover his spots and blemishes.

2.

2. Behold his misery that dies *without Christ*. Though Jesus Christ be so infinitely beautiful, the sinner shall see none of his beauty. Christ will put a vaile upon his face, as *Moses* did when his face shined, *Exod. 34. 33.* Nay, that is not all; though Christ be so lovely in himself, yet to an ungodly sinner he will be terrible to behold. A wicked man shall see nothing in Christ that is lovely. The Sun of righteousness will be eclipsed to him, his *beauty* will be changed into *fury*. The Lamb will be turned to a Lion. Christs visage will strike the heart of a sinner with horror and amazement. King *Ahasuerus* was pleasant to *Queen Hester* to behold when he held forth the golden Scepter; but how dreadful was his visage to *Haman*, when he arose from the banquet of wine in his wrath! *Ester 7. 7.* His look did carry death in its face: So, though Christ be so love'y in himself, and full of smiling beauty to his saints; yet to those who reject him, and dye in their sins, O how gastly and affrighting will his looks be! His *eyes* will be *as a flame of fire*, *Revel. 1. 14.* Christ is represented with a *bowe*, and a *crown*, *Rev. 6. 2.* Give me leave to allude. Christ will appear to the Saints with a *crown*, very lovely, and glorious to behold, but to the wicked he will appear with his *bowe*, to shoot at them with the arrows of his indignation. We read, *Psal. 124. 2. clouds and darkness are round about him.* To believers Christ will shine forth with his rays of Majesty and beauty; but to the wicked he will cover himself with a cloud of displeasure; this will be the hell of hell to the damned; they shall be shut out from a sight of Christs glory, and shall behold only a sight of his wrath. They shall cry to the *mountains* to cover them

them from the face of him that sits on the Throne, and from the wrath of the Lamb, Rev. 6. 16. The humane nature of Christ, (saith Hierom) will be as terrible to a sinner as the sight of hell fire.

Use 2. Exhortation. 1. Branch. If Christ be so infinitely lovely, then let us labour to get a part in Christ, that the cursed deformity of our nature may be taken away, and the bespangled beauties of holiness may shine in us. 'Tis little comfort for the soule to say, Christ is altogether lovely, unless it can also say, My beloved is mine.

Cant. 2. 16. Ignatius cared not what befell him so he had Christ*. Clear thy interest. The ground of priviledge is union. There are (saith Bernard) many Christians who have nothing of Christ in them*. Oh labour to be made one with Christ, to have Christ not only in thy Bible

but in thy heart*; renounce thy own beauty, all thy parts, moralities, duties, these are a rotten bough to hold by, Phil. 3. 9. That I may be found in him not having mine own righteousness.

When Augustus Caesar desired the Senate of Rome to joyn some with him in Consul-ship, the Senate answered that they held it a great disparagement to him to joyn any Consul with him; So Jesus Christ takes it as a great disparagement to him to joyn our Duties in equipage with his Merits. O sinner, cast away thy beggars rags, that thou mayest put on Christs lovely robes. I would not take thee off from thy duty, but from confidence in duty. Noahs Dove might make use of her wings to flie, but she did not trust to her wings, but to the Ark. A man makes use of his feet to go over a Bridge, but he trusts to the bridge for safety. Christians while they walk with the feet of obedience, must trust to Christ as the Bridge to lead them over the devouring sea of hell; in short, if thou wouldst get an interest in Christ, rely on Christ by faith, and resign up thy self to Christ by service. A Believer

Hierom.

Use 2.

Exhort.

1. Branch.

* πῶς ἡ σωθὲς

ἐρίων πνεύματι,

ἀναπνέου,

διαφύσσει, σκορπίζου,

πνεύματι δὲ ἵπταται,

ἀλλὰ πνεύματι ὁ δὲ

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stork feeds the damme, and helps to carry her when she is old and can hardly flie *. Children should exceed, and out-flie the stork in affection. There is a story in the *French Academy* of a daughter, who when her Father was condemned to die by famine, she made meanes to get to him, and gave him suck with her own breasts, which being made known, she obtained his pardon; But Christ must be dearer to us than all; He must weigh heavier than relations in the ballance of our affections; for, *He is altogether lovely*. If parents lie as a stumbling-block in our way to Christ, if they either come in competition with Christ, or stand in opposition against Christ, here *odium in suos pietas in Deum* *, We must either leap over them, or tread upon them. * Ciconia parvulus senio confectos nutrit, & volando festos juvat. Plin. Aristot. Unde vbiq. m. d. p. 2105.

2. Love Christ *plusquam tua*, more than thy Estate. Gold is but shining dust; though it may be lovely, yet it is not *altogether lovely*. 1. Gold is worse than thy self; it is of an earthly extract. If thou lovest any thing, love something which is better than thy self; and that only is Christ, who is *altogether lovely*. 2. Riches availe not in the day of wrath, Proverbs 11.4. Riches are no life-guard to defend us from divine fury; but how lovely is Christ who can screen off the fire of Gods wrath from thee; Oh then love him more than these perishable things *. Christs gleanings are better than the worlds Vintage. Be not like Noahs Raven, which when it had found a carrion to feed on, cared not for returning home to the Ark. He that loseth all for Christ, shall finde all in *Christ.

* Non satis magni à nobis sit Christus, nisi tanti aestimemus ut reliqua omnia quae homines reddere solent honorabiles, pro hoc nihil putemus. Davenant.

3. Love Christ *plusquam te*, more than thy life, Revel. 12. 11. They loved not their lives to the death. They carried their sufferings as ensignes of their glory. They had pangs of love stronger than the pangs of death. Did the Curtii die for the Romans, the Codri for the Athenians, and shall not we be willing to lay down our lives for Christ lin. who is so infinitely lovely? 2. Shew.

* Qui omnia propter Christum dimiserit, omnia inveniat in Christo. Hierom. id Paul.

2.

2. Shew your love to this lovely Saviour by the *Effects* of love.

1. *Fruit of love.*

* 1sa. 42. 2.

1. The first fruit of love is *desire of converse* *. Love is a transporting of the affections; Lovers desire to be often talking and conversing together before the Marriage-day. Christ converseth with the soul by his Spirit, and the soul converseth with him by prayer and meditation. The soul that loves Christ, desires to be much in his presence. He loves the Ordinances, he thinks it is good *lying in the way* where Christ passeth by. Ordinances are *vehicula salutis*, The chariots of salvation. Christ rides into the Believers heart in these chariots. Ordinances are *convivium pinguium*, the feast of *fat things*, Isa. 25. 6. The soul feasts with Christ here, *Cant. 2. 4. He brought me to the banquetting house, &c.* In the Hebrew it is *ad domum vini* *. He brought me to the house of wine. Word, Prayer, Sacraments are to a Christian *The house of wine*. Here, often Christ turnes the water of tears into wine. How lovely is this house of wine! The Ordinances are the lattice where Christ looks forth and shews his smiling face to his Saints. Christs parents found him *in the Temple*, Luke 2. 46. The soul that loves Christ, desires conference with him in the Temple.

2. *Fruit of love.*

2. Where there is love to Christ, there is *sympathy*. Friends that love do grieve and rejoyce together; They have sympathizing spirits. *Homer* describing *Agamemnons* grief when he was forced to sacrifice his daughter *Iphigenia*, brings in all his friends weeping with him, and accompanying him to the sacrifice in mourning. And I remember *Aristotle* in his *Rhetorique* spends almost a whole chapter upon this, proving a sympathy among friends *. Lovers grieve together: thus if we love Christ, we shall grieve for those things that grieve him, *Psal. 119. 158. I beheld the transgressors, and was grieved.* We shall grieve to see truth

* 2η νομὴ ἐπὶ τῷ
23 ὅτι λέγοντες
αἰσχροῖς, τῶν
ἐναντίων δὲ
δοκῶντες.
Arist. Rhet.

Truth bleeding, Heretiques increasing. — *Victa jacet pietas* * — We shall grieve to see Toleration setting up its * *Ovid*. Mast and Top-saile; and multitudes sailing in this ship to Hell. *Toleration is the grave of Reformation*. It was a charge drawn up against the Angel of *Pergamos*, that he had *them there*, (nestling and brooding,) *who held the doctrine of Balaam*, Rev. 3. 14. by toleration we adopt other mens sins, and make them our own. I pray God this doth not hasten *Englands* Funerals. He who loves Christ, will lay these things to heart.

3. He who loves Christ, will endeavour to preserve his memory. Friends that bear respect will preserve the memory of those persons they love, by keeping their pictures, letters, love-tokens; sometimes by preserving their monuments. Herein *Artemisia* Queen of *Caria* shewed an act of singular love to her husband *Mansolus*; for he being dead, she caused his body to be reduced to ashes, and to be mingled in her drink every day, so making her body a living Tomb to hold her dead husband. Thus the soul that loves Christ will be often eating his body and drinking his blood in the Sacrament, that he may remember Christ's death till he come. They that live without Sacraments, shew plainly that they have no love to Christ, because they do not desire to preserve his memory among them. 3. *Fruit of love.*

4. He that bears love to Christ, this lovely object, will not entertain any other Lovers; *What have I to do any love more with idols?* Hosea 14. 8. The Hebrew word is *with sorrows* *: Indeed sinne raiseth a tempest of sorrow in the soul; and he that is espoused to Christ, hath now changed his judgement; those sinnes he before looked upon as *Lovers*, now he looks upon as *sorrows*. He that loves Christ, can look a temptation in the face, and turne his back upon it *. When *Cyrus* would have tempted the chaste 4. *Fruit of love.*

wife of *Tyranes*, she took no notice of him, (though a King) she had a husband at home; When sinne like *Mercuries* rod with a snake about it, would winde it self subtilly into the soul, he that loves Christ dares not give it entertainment; he saith, All the rooms are taken up already for Christ, and a better guest cannot come, for He is *altogether lovely*.

3. *Branch*. 3. *Branch*. If Christ be so lovely in himself, then you that professe Christ, labour to render him lovely in the eyes of others. And that two wayes.

1. By commending him, and telling others of his beauty, that they may admire him. So the Spouse in this chapter labours to pourtray and set him forth in his glory. *My beloved is white and ruddy, the chief among ten thousand.* Tell others that Christ is all marrow, all sweetness. He is the richest Jewel in the cabinet of Heaven: Set up the trophies of his honour, triumph in his praises, that you may tempt others to fall in love with his person. The tongue is the *Organ of praise*; 'Tis pity the Organs are so oft out of *tune*, in murmuring and complaining; Oh let these Organs be still going, let our tongues sing forth the praises of him who is altogether lovely. Daughters of the blood Royal have the pictures of Kings brought to them, and by seeing the pictures, they fall in love with their persons, and are married to them; By our commendations of Christ, we should so paint out Christ to others, and draw his picture, that when they see his picture they may fall in love with him, and the match may be presently struck up.

2. Render Christ lovely in the eyes of others by adorning his Gospel, and *walking worthy of Christ*, Colos. 1. 10. It is an honour to a Master to have good servants, and how doth it proclaim Christ to be lovely, and glorious, when they that professe him are eminent for piety! 1 *Pet.* 2. 9. Christ appears lovely in the holy lives of his people.

Brethren,

Brethren, there are some persons among us whose scandalous impieties masked over with Religion, hath made Christ appear unlovely in the eyes of others; it is enough to make them afraid to have any thing to do with Christ: As if he did abet men in their sinne, or at least connive at them. The blood of some will not make reparation for the injury which their tears have done to Christ. I have read of certain images which on the outside were covered with gold & pearl resembling *Jupiter* and *Neptune**, but within * *Lucian*. nothing but spiders and cobwebs; and have not we many who have been covered with the gold and pearl of profession, resembling the *Saints of the most high*, but within (as Christ saith) *full of all uncleannesse*? *Mat. 23. 27.* inso-much that we may see the spiders creeping out of them, O that all who professe the Name of Christ might depart from iniquity, *2 Tim. 2. 19.* that they might set a Crown of honour upon the head of Christ, and make him appear lovely in the eyes of others.

Use 3. Here is comfort to them who are by faith married to Christ; this is their glorious priviledge, Christs beauty and loveliness shall be put upon them; They shall shine by his beams; This is (as learned *Davenant* saith) *caput honoris*, the apex and crown of honour; The Saints shall not only behold Christs glory, but be transform'd into it, *1 John 3. 2.* *We shall be like him*; that is, irradiated and enameled with his glory. Christ is compar'd to the beautiful *Lily**, *Cant. 1. 2.* His Lily-whitenesse shall be put upon his Saints. A glorified soul shall be a perfect mirrour, or chrystal, where the beauty of Christ shall be transparent. *Moses* married a blackamore, but he could not make her fair; but whomsoever Christ marries, he alters their complexion, he makes them altogether lovely. Other beauty causeth pride;

Use ult. Consolat.

* *Lilium flos omnium gratissimus ob niveam candorem. Guadalupe.*

— *Fastus inest pulchris* —

* ܐܘܕܐ ܕܢܐܣܬܐ
ܩܘܕܝܫܐ, ܕܐܘܕܐ
ܕܢܐܣܬܐ. Gr.
Nazian.

but no such worme breeds in heaven. The Saints in glory shall admire their own beauty, but not grow proud of it. Other beauty is soon lost. The eye weeps to see its furrowed brows, the cheeks blush at their own paleness.

Nec semper viola, nec semper lilia florent,

*Et riget amissis spina relicta rosis *.*

* Ovid.

But this is a never fading beauty; age cannot wither it; it retains its glossinesse, the white and vermilion mixed together to all eternity. Think of this, O ye Saints, who mourne now for your finnes, and bewail your spiritual deformities (you are comely, yet black) remember, by vertue of your union with Christ you shall be glorious creatures; then shall your cloathing be of wrought gold, then shall you be brought unto the King in rayment of needlework, and you shall hear Christ pronounce that blessed word, Cant. 4. 7. *Thou art all faire my love, and there is no spot in thee.*

Psal. 45.

FINIS.

THE
Upright Mans
CHARACTER
AND
CROWN.

Preached in a SERMON at *Pauls* before
the Right Honourable the Lord Major, and
the Aldermen of the City of LONDON,
March 29. 1657.

By THOMAS WATSON, Pastour of
Stephens Walbrook in the City of
LONDON.

*Quid sinceritate divinius? qua satis sibi abundat, & sua puritate
contenta est; non abrodit hac vetustas, nec se in varias artes com-
mutat; Quid fortius? nam timere non novit. Hierom.*

The second Edition.

*He that walketh uprightly, walketh surely. Prov. 10. 9.
Better is the poor that walketh in his uprightness, than he that is per-
verse in his wayes, though he be rich. Prov. 28. 6.*

LONDON,
Printed by E. M. for Ralph Smith at the Bible in Corn-
hill, near the Royal Exchange. 1659.

THE

ALPHABETICAL

DICTIONARY

AND

SYNONYMS

OF THE ENGLISH LANGUAGE

BY

JOHN W. BAKER

OF THE UNIVERSITY OF CHICAGO

CHICAGO

1900

Published by the University of Chicago Press

105 North Dearborn Street

CHICAGO, ILL.

1900



TO THE
RIGHT HONOURABLE
ROBERT TICHBORN,

Lord Mayor;

The Right Worshipful, the Sheriffs,
with the rest of the Aldermen of the famous City of LONDON.

Right Honorable, and Right Worshipful,



Have been unwillingly drawn forth to this work, wherein I must expose some of my unpolished thoughts to the publick view; but your injunction, together with the weightiness of the subject, did at last prevail with me. If there be any thing of moment to be look'd after, it is truth in the inward parts; by this we resemble him who is Truth; and without it our title to heaven is but forged. Aquinas tells us, error in principio gravissimus; 'tis dangerous to erre in principles. How many glorious frontispieces of profession have fallen, because built upon unsound and crack'd foundations! it is the designe of this ensuing discourse to Characterize and decipher the upright man: He is undiqueque insignis;

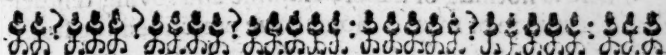
insignis ; his Motto may be *Semper idem*, like Aristotle *αὐτὸς πανταῖς*, throw him which way you will, he is still upright. We have many sights to be seene in this City, but if there be any show worth seeing, it is to behold the upright man, who hath the Spirit of glory, and of God resting on him. Uprightnesse is that currant coyne which hath Gods impress stamped upon it, and though it may want something of angelical perfection, yet it shall alwayes have grains of allowance. Uprightness will not only secure our selves, but it will entail a blessing upon our Posterity, Prov. 20. 7. The just man walketh in his integrity, his seed are blessed after him. I have made some little alteration in this Sermon, and have inserted one or two Characters more, because else the work had been in compleat, and the upright man would not have been perfect.

What I preached to your eares, I now present to your eyes, and that you may be transformed into the similitude of it, shall be the prayer of him who is

From my Study at
Steph. Walbrook,
this 19. of June
1657.

Your Honours, and Worships
in all Gospel-service,

Thomas Watson.



The Epistle to the Reader.

Christian Reader,



Here are some exercises of Religion which stand only in a *forme of godlinesse*, when men draw near with their mouth, and honour God with their lips, and bestow a little *bodily exercise* and attendance upon him, when in the mean time their *hearts are farre* from him, running after other objects, *Isaiah 29. 13. Ezekiel 33. 31.* Other duties there are which are more *spiritual*, and wherein the life and *power of godlinesse* doth consist: Among these, that of heavenly *Meditation* is one, when, (as the Apostle saith of the blessed Angels, *1 Pet. 1. 12.*) the heart desires to *look* into the mysteries of salvation.

Ever since the fall of *Adam*, sinful men have had the disposition of *Adam*, to *flie* away, and to *hide* from the presence of the Lord. Natural men are without God in the world, he is *not in all their thoughts*; they could be well enough content to have him *cease from before them*, *Isa. 30. 11.* He is everywhere else to be found, only shut out of the hearts of wicked men.

The heart never willingly fixeth on God, till he be the *Treasure* of it; for where a mans *treasure* is, there will his *heart* be also. It cannot easily *Meditate* but where it doth *delight*, *Psalme 119. 97.* *Love* is the *weight* of the soul, it readily moves to the object which it loves. *Mary* will not away from the empty Sepulchre, where a little before her Lord had lien. Every good man is of *Dauids* mind, *Psal. 16. 8.* to *set the Lord alwayes before him*, that he may be in *his fear* all the day long. Qqq There

There is nothing of a more unstable and roving temper than the minde of man. Some have prescribed the study of Mathematicks to fix the volatile agility thereof; but certainly the more *serious*, the more *settled* the soul is. Nothing theretore will so ballace and compose it, as true *holinesse*, which doth of all other things make it the most *serious*, the most willing to *acquaint it self with God*, that it may be at peace, Job 22. 21. He is the *Rest* of the soul. *Inquietum est cor nostrum donec requiescat in te.* The more it *knows* of him, the more desirous it is to *stay* with him that it may know more. The more it tasteth of his *favour*, the more it longeth after his *glory*, as *Moses* did, *Exodus* 33. 17, 18. What the Philosopher saith of all knowledge, is indeed true only of the *knowledge of God and Christ*, that it is *quies intellectus*. And therefore our Saviour calleth it *eternal life*, John 17. 3. in which alone the soul doth *Rest*.

Now one excellent means of fixing the heart on God, is *meditation*, whereby a man calls together *All that is within him* to blesse his name, *Psalme* 103. 1. Meditation is the *wing* of the soul which carrieth the affections thereof to things above; by this, as *Moses*, it goeth up to the top of *Pisgah* to take a view of the *promised land*. It is as *Clemens Alexandrinus* saith of prayer, *ἑνωσις τοῦ θεοῦ*, a *conversing* with God; as *Chrysostome* saith of *faith*, so may we of *Meditation*, *ἡνωσις τοῦ θεοῦ*, It makes God, and Christ, and precepts, and promises *ours*, by giving us a fuller possession of them. Hereby we hold fast the things which we have learned, we awaken our *faith*, inflame our *love*, strengthen our *hope*, revive our *desires*, encrease our *joyes* in God; we furnish our hearts, and fill our mouths with materials of *prayer*, we loosen our affections from the *world*, we *præacquaint* our selves with those *glories* which we yet but hope for, and get some knowledge of that

that love of Christ that passeth knowledge. Meditation is the palate of the soul whereby we taste the goodness of God; the eye of the soul whereby we view the beauties of holiness; that *λογος* and *γνωσις*, whereby our spiritual senses are exercised, Acts 24. 16. Heb. 5. 14. it is the key to the wine-sellar, to the banquetting house, to the garden of spices, which lettereth us in unto him whom our soul loveth; it is the *arme* whereby we embrace the promises at a distance, and bring Christ and our souls together.

Though some learned men of former times have written some few things upon this subject, yet of our age, and in our language, I do not remember any who have purposely handled it, but our *Christian Seneca*, the learned and Reverend Bishop Hall, which being one small tract in the midst of a voluminous work, may haply not be in every mans hand to peruse. The necessity, excellency, and usefulness of this Christian duty, the Reverend Author of this book hath elegantly described, which is therefore worthy the perusal of such as desire to acquaint and furnish themselves with so excellent a part of Christian skill, whereby Time may be redeemed and improved unto the prepossession of Eternity. The Lord so fill us with the love of him, and with all the fulness of God, that we may be able continually to say, *My heart is fixed O Lord, my heart is fixed, I will sing and give praise.*

Thine in the Lord

Edw. Reynolds.

From my study
at Lawr. Jury,
Nov. 7. 1657.

THE

THE
UPRIGHT MANS
CHARACTER.

PSAL. 37. 37.

Mark the perfect man, and behold the upright, for the end of that man is peace.



Sincerity is of Universal importance to a Christian. 'Tis the sauce which seasons Religion and makes it savoury. Sincerity is the Jewel that God is most delighted with, *Psal. 51. 6. Behold thou desirest truth in the inward parts*; and to speake plain, all our pompous shew of holiness without this soule of sincerity to enliven it, is but folly set forth in its embroydery; tis but going to hell in a more devout manner than others. The consideration of which, hath put me upon this subject in this place of solemne worship and course; and to quicken your attention, you have God himself calling to you to take notice in these words, *ob-serva integrum, Mark the perfect man, and behold the upright, for the end of that man is peace.*

I.
* *In animis bo-
minum multae
latebra.* Cicero.

The Hebrew word for upright, *יָשָׁר* hath two significations. 1. It signifies plainnesse of heart; the upright man is not pleated in folds*; he is without collusion or double-dealing, *In his Spirit there is no guile*, *Psal. 32. 2.* That verse in *Virgil* suits too many,

Spem

Spem vultu simulat, premit altum corde dolorem.

Virg. 1. *Æneid.*

The upright man hath no Subterfuges, his tongue and his heart go together, as a well-made Dial goes with the Sun; he is down-right upright.

2. This word *Upright* signifies a man approved; the upright man is one whom God thinks highly of; and better have Gods approbation than the worlds acclamation; the plainer the Diamond is, the richer; and the more plain the heart is, the more it shines in Gods eyes. 2.

In the words there are three parts; 1. The Prospect, *the Upright man.* 2. The Aspect, *Behold.* 3. The Reason, *for the end of that man is peace.* Or thus, 1. Here is the godly mans Character, *He is upright.* 2. His Crown, *the end of that man is peace.* The words present us with this doctrinal conclusion.

The end of an upright man is crowned with peace.

Doct.

That I may illustrate this, I shall shew you, 1. Who this upright man is, that we may know him when we meet him. 2. The blessed end he makes, *נ-אחרית* *שלום* the end of that man is peace.

1. Who this upright man is, I shall shew you the innocency of Christs dove; we live in an age wherein most pretend to Saint-ship, but 'tis to be feared they are not *upright Saints*; but, like the woman in the Gospel, whom *Satan bowed together*, Luke 13. 11. I shall give you several *נעמ'ג'א*, or Characteristical signs of an upright Christian. I. *The upright mans character.*

I. The upright man, *his heart is for God.* Hence that phrase, *ישר-לב*, *upright in heart*, Psal. 64. 10. 'Tis the heart God calls for, Prov. 23. 26. *My Sonne, give me thy heart*; the heart is a Virgin, hath many suitors, and among the rest, God himself becomes a suitor. The heart is like the *primum mobile*, which carries all the others Orbes along with it. If the heart be for God, then our

I. *Character.*

tears, our almes, all is for God. The heart is the Fort-royal that commands all the rest. The high-Priest when he was to cut up the beast for sacrifice, the first thing he looked upon was the *heart*, and if that had any blemish, it was rejected. 'Tis not the *gift*, but the *heart* God respects *. *This people honour me with their lips, but their heart is removed farre from me*, Isa. 29. 13. they did *move*, not *vivere*; like the finger that moves upon the Dial, but there is no life within; or like the Tombs in the Church which have their eyes and hands lifted up to heaven, but no heart to animate that devotion *; in Religion the heart is all, *Ephes. 5. 19. Making melody in your hearts to the Lord.* 'Tis the heart makes the musick. The upright man gives God his heart. 'Tis reported of *Cramer*, that after his flesh and bones were consum'd in the flame, his heart was found whole: so an upright man in the midst of his infirmities, his heart is kept whole for God, he hath not לב ולב, *Psalm 12. 2. an heart and an heart*; an heart for God, and for sin. God loves a *broken heart*, not a *divided heart* *.

* Neque enim in sacrificiis munera, sed corda inspicit Deus. Cyprian.

* A simulo fit simulachrum, quod fit ficta imago alicuius. Non intuetur dominus quantum valcas sed quantum velis. Greg. Moral. 1. 12.

* Hof. 10. 2.

II.

Character.

II. The upright man *works by an upright rule*. There are many false crooked rules which the upright man dares not go by. As,

1. False Rule.

I. *Opinion*, 'Tis (say some) the opinion of such as are pious and learned. This is a false rule, 'tis not the opinion of others can make a thing unlawful; warrantable *: If a Synod of Divines, if an Assembly of Angels, should say we might worship God by an image, their opinion could not make this authentick and lawful; an upright Christian will not make anothers *opinion* his *Bible*.

* Nunquam magis periclitatur religio quam inter reverendissimos. Luther

The best guides may sometimes go wrong. *Peter* preacheth *circumcision*; the very doctrine of the pseudo-Apostles, *Gal. 2. 11. Peter* himself was not infallible; the upright man is no adorer of opinion; when the stream of Arrianisme

Arrianisme swelled so high that it did overflow a great part of the world, *Athanasius* did swim against the stream; *Adamus* *Eccles* he was invincible in the truth *. *sa*, *Tertul*.

2. *Custom*. It hath been the custome of the place, or *2. False Rule.* the Religion of our Ancestors. This is a false rule; *The customes of the people are vaine*, Jer. 10. 3. and as for our progenitors, and ancestors, a sonne may better take his land from his father, than his Religion. How many of our fore-fathers liv'd in times of Popery, and stumbled to hell in the dark? are we therefore bound to follow their blind zeal? a wise man will not set his watch by the clock, but by the Sun.

3. *Conscience*; 'tis (saith one) my conscience. This *3. False Rule.* is no rule for an upright man; the conscience of a sinner is defiled, *Tit. 1. 16.* conscience being defiled may erre; an erring conscience cannot be a rule, *Acts 26. 9.* *I verily thought with my self, that I ought to do many things contrary to the Name of Jesus*; he who is *interfector veritatis*, (as *Tertullian* speaks) even an heretick may plead conscience; admit conscience to be a rule, and we open the doore to all mutinies and Massacres; if the devil get into a mans conscience, whether will he not carry him?

4. Another false rule, is, *providence*; providence fits *4. False Rule.* at the helme and disposeth of all events and contingencies; but providence is not a rule for the upright man to walk by; we are indeed to observe Gods providence, *Psal. 107. 43.* *Who so is wise will observe these things*; but we are not to be infallibly led by it. Providence is a Christians *Diurnal*, not his *Bible*.

When the wicked prosper, it doth not follow that their way is good, or that God favours them. Gods candle (as *Job* saith) may shine upon their head*, and yet his wrath hang over their head. 'Tis the greatest judgement

to thrive in a way of sin. *Dionisius*, when he had rob'd the Temple; and afterwards had a faire gale to bring home his stolen plunder; See (saith he) how the gods love Sacrilege! The Philosopher saith, a calme is sometimes the forerunner of an earthquake. *Hamans* banquet did but usher in execution. God may let men succeed, that their judgement may exceed.

The upright man will not go by these rules, but leaving such false guides he makes the Word of God his starre to follow. This is the Judge and Umpire of all his actions, *To the Law, to the Testimony*, Isa. 8. 20. The Old and New Testament are the two lips by which God speaks to us, and are the paire of Compasses, by which the upright man draws the whole circumference of his life.

The *Montanists* and *Euthusiasts* talk of revelations, and some now adayes of a *light within them*; the canon of Scripture is above any revelation. The Apostle speaks of a voice from heaven, 2 Pet. 1. 18. *and this voice which came from heaven, we heard when we were with him in the holy Mount*; yet, saith he, *we have βέλαιότερον λόγον, a more sure word*. The Word of God ought to be more sacred, and infallible to us, than a voice from heaven.

III.

Character.

I.

III. An upright man works from an upright principle, and that is, *Faith working by love*, Gal. 5. 6.

I. He acts from a principle of *Faith**, Hab. 2. 4. *The*

just shall live by his faith. The upright man, 1. *Hears in faith*; 'tis call'd *the hearing of faith*, Gal 3. 2. *verbum fide degerendum**, faith concocts the Word. 2. *He prays in faith*; 'tis call'd *the prayer of faith*, James 5. 15. *David* sprinkles faith in his prayer, Psal. 51. 7. *Purge me with hyssop and I shall be clean, wash me, &c.* in the Hebrew it runnes in the future, תכבסני תחבסני; *Thou shalt purge me, thou shalt wash me*. It is *vox credentis*, the voice of one that believes as well as prays; prayer is the arrow,

and

* *Sint casta de-
liria mea Scri-
pta. Aug.*

1 Pet. 1. 18.

Verse 19.

* *Ille apud Deum
plus habet loci
qui plus aitul-
non argenti sed
fidei. Aug. de
Ovib.*

* *Tertul.*

*Fuxta mensurā
fidei eris mensu-
ra iudicandū.
Cyprian.*

and faith is the bowe out of which we shoot to the Throne of grace; a faithlesse prayer is a fruitlesse prayer. Prayer without faith is like a Gunne discharg'd without a bullet. The upright man prayes in faith. 3. *He weeps in faith*, Mark 9. 24. *The father of the childe cryed out with teares, Lord, I believe.* When his tears dropt to the earth, his faith reach'd heaven.

2. An upright man acts from a principle of love, Cant. **Transfigit cor hominis & excoquit desiderium astibus amor Dei.* Bece
1. 4. *The upright love thee.* Love is as the spring in the Watch, it moves the wheels of obedience; The upright Christian is carried to heaven in a fiery Chariot of love; love doth meliorate and ripen every duty, and make it come off with a better relish. Divine love is like musk among linnen which perfumes it. This gives a fragrant redolency to all our services: A small token sent in love is accepted. *The upright love thee.*

Hypocrites serve God *formidine pænae*, only for feare; as the slave works in the gally, or as the Parthians worship the Devil that he should do them no hurt. Hypocrites obedience is forc'd like water out of a Still by the fire. The thoughts of hell-fire make the water of teares drop from their eyes. The upright Christian acts purely from love*, 2 Cor. 5. 14. *The love of Christ constraines me; an upright soule loves Christ more than he feares hell*.* **ἡμὲν δὲ τὸ θεὸν
ἡμεῖς ἀγαπᾷμεν διὰ
ἐκείνου.* Arist.
**Plus amat Christum quam
timet gehennam.*
Bern.

IV. An upright Christian works to an upright end: He makes Gods glory his ultimate end; his aims are right. Gods glory is the upright mans mark, and though he shoots short of the mark †, yet because he aims at it, it is accepted. This is the question the upright man propounds to himself, Will this bring glory to God? he labours still to bring in some revenues into the Exchequer of heaven; He prefers the glory of God before whatsoever comes in competition with, or stands in opposition

Rrr against

IV.
Character.

*Rom. 3. 23.

**Licet parvulus
ex collo pendeat
nepos. licet ma-
ter mihi ubera
ostendat. &c.
Hierome.*

against it. If life be laid in one ballance, and Gods glory in the other, the glory of God out-weighs. *They loved not their lives to the death*, Rev. 12. 11. If my wife and children (saith *Hierom*) should hang about me, and dissuade me from doing my duty; if my mother should shew me her breasts that gave me suck, I would trample upon all, & *ad vexillum crucis avolare*, and I would flie to the crosse.

The upright man preferres the glory of God before his own salvation. *Rom. 9. 1. I could wish my self accursed from Christ for my kinsmen according to the flesh.* Paul knew it was impossible he could be accursed from Christ. The book of life hath no *Errata* in it; besides, Paul knew it unlawful to wish he were accursed from Christ; but the meaning is, supposing, that by his breaking off, and some of the Jews grafting into Christ, God might be more honoured, such was his zeal for Gods glory, that he could even wish himself accursed from Christ: Gods glory was dearer to him than his own salvation.

An Hypocrite is known by his squint eye; he doth not look right forward to the glory of God, but he looks a-squint to his own private interest; he spurres on Religion through the stage of some politick designe, and then turns it off again.

The hypocrite serves God, 1. For *gain*. He looks at the emoluments and profits which come in by Religion; 'tis not the power of godlinesse the hypocrite loves, but the gain of godlinesse; 'tis not the fire of the Altar, but the gold of the Altar which he adores. This is a religious wickednesse. * *Ephraim is an heifer that loves to tread out the corne*, Hosea 10. 11. God made a Law, *Deut. 25. 4.* that the ox, while he was treading out the corne, should not be muzzled, he might eat as much as he would. *Ephraim* liked this; hypocrites love Religion for the provender

it

* *Salvum.*

it brings; 'tis the *leaves* not the *miracles* draw them to Christ. *Demetrius* cries up the goddesse *Diana*. Act. 19. 27. but it was not her Temple, but her silver shrines he cared for; many fall in love with Religion, not for her beauty but her jewels. *Camero* of *Burdeaux* a French Divine speaks of a Lawyer in his time, who turn'd Protestant, only for worldly respects, that he might get preferment. There's a story of a Monk, who went like a mortified man with his eyes down upon the ground, who afterwards was made *Abbot*; and being asked why he went in that submissive lowly posture with his eyes down: saith he, I was looking for the *keyes* of the *Abby*, and now I have found them. The Moral of it is good: The Hypocrite doth sacrifice *Deo, & lari*: while he serves God, he seeks himself; like the waspe that comes to the gally-pot for the honey, or the Fox which follows the Lion for the prey he lets fall. The hypocrite makes use of Religion only as the Fisherman doth of his net to catch preferment.

2. He serves God for *applause*; Hypocrites look not at Gods glory, but vain-glory*. They serve God rather to save their credit, than to save their soules: hypocrites pray *to be seen of men*, Matth. 6. 5. The Greek word is *eis n dea-* * Animalia gloria, & villa popularis aive mancipia, Hierom. *diva*, that they may be set upon a Theatre, and have spectators; when they give alms *they blow a trumpet*, Mat. 6. 2. and their hearts were as hollow as their trumpet; they did it *that they might have glory of men*, verse 2. It was not giving almes, but *selling* them; they sold them for praise and applause: *Verily I say unto you* (saith Christ) *they have their reward*. The hypocrite may make his acquittance, and write, *Received in full payment*, he hath all he must look for; an upright heart makes the glory of God his center.

V. An upright man is uniform in Religion, he looks with an equal eye at all Gods commands. *The Tables were writ* V.

ten on both sides, Exod. 32. 15. an upright Christian turns both sides of the Tables; he looks at duties of the second Table as well as duties of the first; he knows all have the same stamp of Divine authority upon them. 'Tis said in the honour of *Zachary and Elizabeth*, they walked ἐν πάσι τοῖς ἐντολαῖς in all the Commandements and Ordinances of the Lord; an upright Christian though he failes in every duty, yet he makes conscience of every duty; he will as well worship God in the closter as the Temple; he often casts up the accounts between God and conscience. *Utitur speculis magis quam perspicillis*, he wears his eyes at home as well as abroad; and had rather use the looking-glasse of the Word to look into his own heart, then the broad spectacles of censure to look into the faults of others; he walks σπουδαίως, soberly in acts of temperance, δίκαιως, righteously, in acts of justice, εὐσεβῶς, godly in acts of piety*.

* Tit. 2. 12.

*Sublata quacun-
que parte in-
tegrante tolli-
tur totum.*

Mat. 23. 23.

An hypocrite will pick and choose in Religion, in some duties he is *zealous*, in others remisse; ye pay tithe of mint, and annise, and cummin; and have omitted the weightier matters of the Law, Judgement, Mercy, and Faith, Mat.

23. *Fehu* was zealous against the idolatry of *Abab*, but gives a toleration to the golden calves, 2 Kings 10. 29. *Fehu's* obedience was lame on one foot. Some will go over the smooth way of Religion, they are for easie duties, but they like not the rugged way of self-denial and mortification: the plough when it comes to a stiffe piece of earth, makes a bawlk; an upright Christian, with *Caleb*, follows God fully*; and where we are so ingenuous as to do our best, God will be so indulgent as to passe by our worst.

* Num. 14. 24.

VI.
Charact.

VI. An upright Christian doth not go stooping. The Hebrew word for *upright* יָשָׁר in *Pyhel* signifies to go strait. The upright man will not stoop to any thing against

gainst his conscience. The Greek word for upright used in the Septuagint, *εὐθύς* signifies *homo non tortuosus*, a man that doth not bend. The upright Christian doth not whirl about, or sinfully prostitute himself to the lusts and humors of men; the Apostles could not flatter or cringe, *Act. 4. 19. Whether it be right in the sight of God to hearken unto you more than unto God, judge ye?*

The upright Christian dares not palliate or justify the sins of men, this were with holy water to wash the Devils face, *Isa. 50. 20, 23. Woe to them that call evil good, which justify the wicked for reward. Propertius* speaks of a spring in Italy which makes the black Oxen that drink of it look white. A fit embleme of those Parasites, that can make the worst men look white.

An upright man dares not keep back any part of Gods truth, *Acts 20. 27. I have declared unto you, πάντας τινς βουλῆς, all the counsel of God.* 'Tis cowardise and treason to conceal any part of our Commission.

An upright man will not neglect a known duty for fear of losing a party. Some upon this very ground have forborn to declare against error for fear of a party falling off from them. If men will fall off from us for doing our duty, my opinion is, they are better lost than kept. Others have neglected to have the hands of the Presbytery laid upon them, only because this would displeasa party; how many Apocryphal preachers are now among us; in the Bishops times we had many Ministers who were no Preachers, and now we have many Preachers who are no Ministers: The upright man had rather be without his head-piece than his breast-plate, and had rather men should account him for imprudent, than God should accuse him for unfaithful. An upright man will not let any int'rest byasse him from the truth, *Amicus Socrates, sed magis amica veritas.* The Saints are compar'd to pillars, *Rev. 3. 12. the pillar stands*

upright. Unsound Christians are *ex salice*, like willows which will bend every way; a good Christian is like the *palm tree which grows upright*, Jerem. 10. 5. When we let men *κατακρίνουν*, Lord it over our consciences; if they bid us break our vows, sell our Religion, we are ductile, and malleable to any thing, like hot iron which will be beat into any form; like woll, that will receive any die, this argues much unsoundness of heart. An upright Christian will not be bent awry, he goes without stooping.

VII.
Charact.

VII. An upright Christian is zealous for God, *Rev. 2. 2. Thou canst not bear them which are evil*; uprightness is the white, and zeale is the sanguine, which makes the right complexion of a Christian. Zeale is a mix'd affection; 'tis a compound of love and anger, it boyles up the spirits to the height, and makes them run over; zeale is a fire kindled from heaven; *blessed be its anger*, for it is without sinne, and its *wrath* for it is against sin. When Paul saw their Idolatry at *Athens*, his spirit was stirred in him, *Acts 17. 16.* The Greek word *παροξυσμεν*, signifies to be in a paroxysme. Paul was in a burning fit of zeale. Moses a meek man, though coole in his own cause, yet hot in Gods, when Israel had committed idolatry. *Moses anger waxed hot*, *Exod. 32. 19. He breaks the Tables, grinds the calf to powder, strows it on the water, and made the children of Israel to drink of it.*

An upright Christian takes a dishonor done to God more hainous, than a disgrace done to himself; can the true childe endure to hear the Father reproached? When *Crasus* son (though born dumb) saw them go about to kill his father, his tongue-strings unloosed, and he cried out, *Kill not King Crasus.* He that can hear Christs Divinity spoken against by the *Socinian*, his Ordinances cried down by the *Libertine*, and his blood not rise, and his zeale not sparkle forth,

forth, is a traitour to the crown of heaven. Did Christ open his sides for us when the blood run out, and shall not we open our mouths in his vindication? how were the Saints in former times fired with zeal for God? They were as *Cyprian* affirms *tanquam leones ignem spirantes*, like lions breathing forth the heavenly flame of zeal.

VIII. An upright Christian will not allow himself in any known sinne; he dares not touch the forbidden fruit.

VIII.
Character.

Gen. 39. 9. *How then can I do this great wickednesse and sin against God?* though it be a complexion-sinne, he dis-inherits it. There's no man but doth propend and incline

more to one sin than another*; as in the body there is one humour predominant, or as in the hive there's one master-

Bee; so in the heart there's one master-sinne: there is one sinne which is not only near to a man as the garment, but

dear to him as the right eye. This sinne is Satans Fort-

royal, all his strength lies here; and though we beat down his out-works, *grosse sinne*, yet if we let him hold this fort

of complexion-sinne, 'tis as much as he desires. The Devil can hold a man as fast by this one link, as by a whole chain

of vices. The fowler hath the bird fast enough by one wing. Now an upright Christian will not indulge him-

self in this complexion-sinne. *Psal. 18. 24. I was also upright before him, and kept my self from mine iniquity.* An

upright Christian takes the sacrificing knife of mortification, and runs it through his dearest sinne. *Herod did many*

things, but there was one sinne so dear to him, that he would sooner behead the Prophet, than behead that sinne.

Herod would have a gap for his incest. An upright heart is not only angry with sinne, (which may admit of recon-

ciliation) but hates sinne*, and if he sees this Serpent

creeping into his bosome, the nearer it is, the more he hates it.

IX. An upright Christian is right in his judgement; he doth

*Nemo est tan-
ta sanctitatis
quia ad unum
peccatum quam
ad cetera pro-
pensior.* Cartwr.

*ἡ ἁγία πνεῦς
τοῦ γέν. Αἰσθ.
Rhet. 1. 2. c. 5.*

IX.
Character.

doth not lean to errour; his head doth not turne round. Though there will be differences in lesser matters, things indifferent and disputable, (and indeed where are not such clear *vestigia*, and footings in Scripture, here there must be some grains of allowance) yet in the Fundamentals of Religion, the upright Christian keeps his standing.

Error when it is not only *circa*, but *fundamentum*, is dangerous*; a man may as well go to hel by error, as by my moral vice; grosse sinne stabs to the heart, errour poysons; there is lesse hopes of an erroneous person than a prophane; the prophane person sinnes, and doth not repent; the erroneous person sinnes, and holds it a sinne to repent; the one is without tears, the other cries down tears. The upright Christian is not tainted with this leprosie; he hath rectitude in his minde.

X.

Character.

* 2 Cor. 12. 16.

* Tanto quisque perfectior est, quanto perfectior sentit dolores athenor, Greg. in Moral.

X. An upright man is of a sympathizing spirit, he laies to heart the miseries of *Sion**. This argues much sincerity, *Pliny* speaks of the *aurea vitis*, the golden Vine, which feels no injury of wind or storms. The Church triumphant may be compared to this golden Vine, which is above all storms of injury, and flourisheth in perpetual glory: but the Church-militant is not a golden Vine, but a bleeding Vine; now where there is sincerity, there is sympathy.

An hypocrite may be affected with his own miseries, but an upright heart is affected with the Churches miseries. I confesse an hypocrite may be sensible of the miseries of the publick, so farre as he himself is concern'd, as a man may be troubled to hear of such a ship cast away, wherein were much Merchants goods, because he himself had a share in it, and his Cabin is lost; But an upright Christian, though he be not touched in his own particular, he is out of the bill of mortality, yet because it goes ill with the Church, and Religion seemes to lose ground, he counts the Churches losse his losse; he weeps in *Sions* tears, and bleeds in her wounds.

Jeremy,

Jeremy (that weeping Prophet) makes the Churches miseries his own, *Lam. 3. 1. I am the man that have seen affliction.* He suffered least in his own person, for he had a protection granted; the King gave order that he should be well look'd to, *Fer. 39. 11, 12.* but he felt most in regard of sympathy. Though they were *Sions miseries*, they were *Feremies lamentations*; he felt *Israels* hard cords through his soft bed. *Nehemiah* layes to heart the miseries of the Church, his complexion begins to alter, and he looks sad, *Neh. 2. 3. Why should not my countenance be sad, when the City, the place of my fathers Sepulchres lies waste?* What, sad when the Kings Cup-bearer and wine is so near? Oh but it fared ill with the Church of God; therefore he grows weary of the Court, he leaves his wine and mingles his drink with weeping. Here was an upright man.

True grace enobles the heart, dilates the affections, and carries out a man beyond the Sphere of his private concerns, making him minde the Churches condition as his own. Oh, how few upright Saints! may not that charge be drawn up against sundry persons? *Amos 6. 4. That lie upon beds of Ivory, and stretch themselves upon their Couches, and eat the Lambs out of the flock, that chaunt to the sound of the viol, and invent to themselves instruments of musick like David; That drink wine in bowles, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph.*

It is with most people as with a drunken man fast asleep, he is not sensible of any thing that is done; let others be kill'd by him, and lie a bleeding, he is not sensible. *Somno vinoque sepultus,* — He sleeps securely in his wine. Thus it is with too many who are drunk with the wine of prosperity, and fallen fast asleep, though the Church of God lie bleeding of her wounds by them, and ready to bleed to death; They are not sensible, they have quite forgotten

Jerusalem. Like *Themistocles*, who when one offered to teach him the *Art of Memory*, he desired that he would teach him the *Art of Forgetfulness*. The Devil hath taught many men this Art. They have forgotten the miseries of the Church; such may suspect themselves to be unsound. The Saints are called *λίθοι ζῶντες*, *lively stones*, 1 Pet. 2. 5. Therefore if there be any breach in the spiritual house they must be sensible. Is not the Church Christs Spouse? and to see it smitten, and Christ through her sides, will not this affect our hearts? The Church is *the apple of Gods eye*, Zach. 2. 8. and to see the apple of his eye weep, will not this draw tears from us? An upright heart cannot but grieve to sit by the Churches bed-side, and hear her dying groans.

XI.
Character.
I.

* 1 Chron. 29. 3

XI. The upright Christian is *sui diffusivus*, he is liberal and communicative. 1. He hath a liberal heart towards the maintenance of Gods worship. He will not let the fire of Gods Altar go out for want of pouring on a little oyle; what vast summes of gold and silver did *David* prepare for the house of God? 1 Chron. 29. 3. *Moreover, because I have set my affection to the House of my God, I have of my own proper gold and silver, which I have given to the House of my God, over and above all that I have prepared for the holy House, even three thousand talents of gold, and of gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the house withal, &c.* Hypocrites, if they may have golden purses, are content to have wooden Priests. They love *εὐαγγέλιον ἀσέπτον*, a cheap Gospel, they are loth to be put to too much charges. How many have lost their souls to save charges! The upright Christian will not offer that to God which costs him nothing.

2.
* Summa disciplina Christiana consistit in misericordia.
Ambrose.

2. The upright man hath a liberal heart to Christs poor*, Psal. 112. 9. *He hath dispersed abroad, he hath given to the poor, his righteousness endureth for ever.* The Hebrew word

word for *godly*, *רח* signifies *merciful*; The upright man pours the golden oyle of mercy into the wounds of others. The poor mans hand is *Christs treasury*⁺; the upright Saint is ever casting into Christs treasury; mercy and liberality is the ensigne that integrity displays.

⁺ *Manus pauperis
Christi gazophylacium.*

The more excellent any thing is, the more diffusive. The clouds pour down their silver showers⁺; the Sun doth send abroad its golden beams. *The end of life is usefulness*. What benefit is there of a Diamond in the rock? and what is it the better to have a great estate, if this Diamond be shut up in a rocky heart?

⁺ Eccles. 11. 3.

What shall we say to self-interested men? are these upright? *All seek their own*, Phil. 2. 21. you may as well extract oyle out of a flint, as a drop of charity from them. Some observe the ground is most barren near golden mines; and indeed it is too often so in a spiritual sence; those whom God hath most enriched with estates, are most barren in good works. How can he say he hath an upright heart, that hath a *withered hand*: how dares he say he loves God in sincerity? 1 *John* 3. 17. *Who so hath this worlds good, and sees his brother in need, and shutteth up his bowels of compassion from him, how dwells the love of God in him?*

*το εὐαγέλιον ἡ
τῶν.*

What shall we think of such as instead of scattering abroad the seeds of mercy and compassion to others, care not how they wrong others⁺; are these to be accounted upright? *Christ made himself poor to make us rich*⁺; and these make others poor, to make themselves rich; instead of *giving the poor a covering*⁺, they take away their covering from them; like the Hedghog that rolls and laps it self in its own soft doune, and turns out the bristles to others; an embleme of these, who if they may gratifie themselves, they turn out the bristles, they care not what mischief or prejudice they do to others. These are those who raise the honour of their own families out of the ruine of others.

⁺ 1 Cor. 6. 8.

⁺ 2 Cor. 8. 9.

⁺ Job 31. 19.

They are not birds of Paradise, but birds of prey; and which is worse, to do this under the mask of profession, this is just as if a thief should commit a robbery in the Judges own robes; or as if a woman should play the harlot, having the Bible lying before her. These are none of the race of the upright. The upright man is a *κοινόν αἰ-
ματόν*, a publick good in the place where he lives; he is given to works of mercy, he is like God who *makes his springs to runne among the vallies*, Psal. 104. 10. so doth the upright man make his springs of charity to runne among the vallies of poverty.

XII.
Character.

XII. The upright man is progressive in holinesse; he pursues after further degrees of sanctity, *Job 17.9. He that hath clean hands shall wax stronger and stronger.* Uprightnesse is in the heart, as seed in the earth, which will encrease, *Col. 2. 9.* Unsound Christians rest in some faint desires and formalities; it is with hypocrites as with the body in an Atrophy, which though it receives food, yet thrives not. The upright Christian *follows on to know the Lord*, Hosea 6.3. It was Charles the fifts Motto, *Plus ultra, on further.* They say of the Crocodile, it hath never done growing*. *Hierom* writes of *Paulinus*, that in the first part of his life he excelled others, in the latter part he excelled himself*. The upright man is not like *Hezeki-ahs* Sunne, which went backward; nor like *Josuahs* Sun, which stood still; but like *Dauids* Sunne, which goes forward, and as a champion doth runne his race*.

* *Quam diu vi-
vit crescit.*

* *In primis pri-
oribus aliorum, in
penultimis seip-
sum superavit.*
Hierome.

* *Psal 19. 5.*

Object.

Object. But may a child of God say, I fear I am not upright, for I do not perceive that I wax stronger?

Ans.

Ans. Thou mayest thrive in grace, though thou doest not perceive it. The plant grows, but not alwayes in one place. Sometimes it grows in the branches, sometimes seretly in the root: so an upright soul still grows, but not alwayes in the same grace; sometimes higher in the branches,

ches, in knowledge; sometimes he thrives in the root, in humility; which is as needful as any other growth. If thou art not more tall, yet if thou art more lowly, here is a progress, and this progress evidenceth the vitals of sincerity.

XIII. The upright man orders his conversation aright, *Psal. 50. 23. To him that orders his conversation aright will I shew the salvation of God.* The upright man is *εὐαγγελίας ἀντίτυπος*, a pattern of holiness; he treads evenly, he walks as Christ did, 1 John 2. 8. Though the main work of Religion lies within, yet *our light must so shine*, that others may behold it; The foundation of sincerity is in the heart, yet its beautiful frontispiece appears in the conversation. The Saints are called jewels, because they cast a sparkling lustre in the eyes of others. An upright Christian is like *Solomons Temple*, gold within and without: sincerity is a holy leaven, which if it be in the heart, will work it self into the life, and make it swell and rise as high as heaven, *Phil. 3. 20.*

XIII.
Character.

Some brag they have good hearts, but their lives are crooked. They hope to go to heaven, but *their steps take hold of hell*, *Prov. 5. 5.* an upright Christian is *ὁ ἀγαθὸς*, he sets a crown of honour upon the head of Religion, he doth not only profess the Gospel, but adorne it, he labours to walk so regularly and holily, that if we could suppose the Bible to be lost, it might be found again in his life.

XIV. The upright man will be good in bad times. The Lawrel keeps its freshness and greenness in the Winter-season, *Job 27. 6. My righteousness I hold fast, and will not let it go, my heart shall not reproach me so long as I live.* Uprightness is a complexion which will not alter. The upright mans zeal is like the fire which the Vestal Virgins kept in Rome alwayes burning.

XIV.
Charact.

* The hypocrite seemes upright, till times of trial come. The Chrystal looks like pearl till it comes to the hammering. The hypocrite is good only in Sunne-

* In Christianis
non initia sed
fines laudantur.

shine; he cannot fail in a storme, but retreats to the shore. Naturalists report of the *Chelydonian* stone, that it will retain its vertue no longer than it is enclosed in gold. An embleme of hypocrites who are good only while they are enclosed in golden prosperity; take them out of the gold, and they lose that vertue they did seem to have; *desinit in piscem mulier formosa superne*. — Unsound professors, like green timber, shrink in the hot Sunne of persecution. The heat of the fiery trial cooles their zeale.

An upright man whatever he loseth, he holds fast his integrity; he is like wine full of spirits, which is good to the last drawing. The *three children*, or rather the three champions were invincible in their courage. *Dan. 3. 18.* neither *Nebuchadnezzars* musick could flatter them, nor his furnace scare them out of their Religion*. *Paul* glories in his sufferings, *Rom. 5. 3.* he rattles his chaine, and displays it as an ensigne of honour. *Ignatius* calls his fetters his spiritual pearles; they were as precious to him as a necklace of pearle; Thus the upright man, though death be in the way, spurs on to the end of the race; he is most swift towards the centre. Of him it may be said, *Thou hast kept the best wine till now.*

* *Iustum & re-*
nam propositi
um non civi-
um in dor prava
jubenium non
vultus tyranni
mente quirit so-
lida. Horace.
τὰ δευὰ δὲ
Σουδα μὲν
ἰσχυρὰ ἀντι-
στῆναι τῶν
ἐν τῷ πνεύματι
κατασφαι-
ρῶν. Ignat. Ep.
11. ad Eph.

XV.

Character.

* *11. 40. 4.*

XV. An upright man endeavours to make others upright; 'tis his work to *make crooked things straight**. Where there is life, there is a power of propagation, *1 Cor. 4. 14.* *In Christ Jesus I have begotten you through the Gospel*; a good man labours to make others good; as fire doth assimilate, and turn every thing into its own nature. *Luk. 22. 32. When thou art converted, strengthen thy brethren.* The upright man is in the place of God to his brother, he increaseth his knowledge, confirms his faith, enflames his love; if he sees his brother declining, he labours to reduce him; when the house begins to leane, you put under

der

der a strait piece of timber to support it. Another beginning to lean to error, the upright Christian as strait timber, doth underprop and support him.

And thus I have set before you the upright man, he is worth a *marking* and *beholding*. I have drawn the upright mans picture; and the *Use* I would make of all is this, That you would fall in love with this picture, and that you would endeavour to resemble it.

Use.
Exhort.
Motive.

And there is a great Motive in the text to make you fall in love with uprightness. See what a badge of honour is put upon the upright man. Gbd calls him *perfect*, כֹּהֵן-טָהוֹר, *Mark the perfect man.*

Quest. But can any man be perfect in this life? *Who can say I have made my heart cleane, I am pure from my sin?* Prov. 20. 9.

Quest.

Ans. Far be it from me to hold with the *Catharists* and *Familists*, that a Christian is pure from sin in this life. If there were no Bible to confute that opinion, a Christians own experience might do it. We finde the continual ebullitions, and motions of sinne working in our members. *Paul* cries out of a *body of death*, Rom. 7. 24. The Saints, though they are *comely*, yet *black* ⁺; — Grace in this life is like gold in the oare, full of mixture; but yet in an Evangelical sence, the upright man is said to be *perfect*, and that five manner of wayes.

Ans.

1. An upright man is perfect with a perfection of parts, though not of degrees. There is no part of him but is embroidered, and bespangled with grace; though he be sanctified but in part, yet in every part; therefore grace in a believer is call'd the *new man*, Col. 3. 10. The work of the Spirit in the heart is a thorow work, *Psalme* 51. 2. *Wash me thorowly from my iniquity.* Grace in the heart is like aire in the twilight; there is no part of the aire but hath some light in it, and in this sence the upright man is perfect.

*Cant. 1. 3.

1.

2. The

2. 2. The upright man is perfect comparatively, in regard of others. Thus *Noah was perfect in his generation*, Gen. 6. 9. *Noah* compared with the prophane world, was a perfect man; gold in the oare compared with lead or brasse is perfect; a field of wheat, though it may have some thistles growing in it, yet compar'd with a field of tares, is perfect.

3. 3. The upright man is perfect in regard of his aimes; he doth *collimare*, level at the mark of perfection: The upright man breaths after perfection, and therefore he is said *not to sinne*, 1 Joh. 3. 9. because though he be not without sinne, yet his will is against sinne*; he hath voted sinne down, though this bosome-traitour rebels. When he failes, he weeps; and this is a Gospel-perfection.

*Non facit peccatum, quia passus potius. Ber.

4. 4. The upright man is perfect through the righteousness of Christ; he is perfectly justified, Col. 2. 10. *Ye are compleat in him*; through the red-glasse every thing appears red; so through the glasse of Christs blood, the soul is look'd upon as beautiful and glorious: He that hath on Christs seamlesse coat, is perfect: He that hath *the righteousness of God*, is perfect, 2 Cor. 5. 21.

5. 5. God calls the upright man perfect, because he intends to make him so. Christ calls his Spouse his *undefiled*, Cant. 5. 2. Open to me my *dove, my undefiled*, or as the original word is, *my perfect*; not that the Spouse is so, she hath her *σφάλματα*, her spots and blemishes, but yet *undefiled*, because Christ intends to make her so. God hath chosen us to perfection†, Ephes. 1. 4. a limner that hath begun the rude draught of a picture, he looks upon it what he intends to make it; he intends to lay it in its own orient colours; in this life there is but the first draught, the imperfect lineaments of grace drawn in our soules, yet God calls us perfect, because he intends

†Elegit nos ad perfectionem.

by

ven; here is Manna in the golden pot; he that dies with peace of conscience, flies to heaven as *Noahs Dove* to the Ark with an Olive-branch in his mouth.

3. The upright man hath peace with the Saints; he hath their good word; they embalme his memory, and erect for him monuments of honour in their hearts. Thus the upright mans end is peace, he is renoun'd among the people of God; he inherits not their censure, but their praise; he is carried to his grave with a showre of teares.

Use. 1. Inform. See a great difference between the godly and the wicked in their end. *The end of the upright man is peace, but the end of the wicked is to be cut off*, Psalm 37. 38. A wicked mans end is shame and horror, he dies with convulsion-fits of conscience; he lives in a calm, but dies in a storme, *Job 27. 20. A tempest steals him away in the night*; like those fish *Pliny* speaks of, which swim along pleasantly till they fall into the *mare mortuum*, or dead sea; to every sinner I say as *Abner* to *Joab*, 2 Sam. 2. 26. *Knowest thou not that it will be bitterness in the latter end?*

What is the end of hypocrites? *Job 8. 13. Their hope shall be cut off*: What is the end of Apostates? 2 Pet. 2. 20. *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, their latter end is worse with them.* *Peter Castellon*, Bishop of Marston, having gotten a great estate, began to inveigh in his Sermons at *Orleans* against the profession of Religion; sitting at a time in his chaire, he fell into a strange disease which no Physician had ever seen; one part of his body was extream hot, and burned like fire, the other part cold and frozen like yce, and thus with cries and groanes finished his life. *The end of the wicked is to be cut off*, when they

they are at their *lives end*, they are at their *wits end*, Psal. 107. 27.

Object. But do we not see the worst men go out of the world as quietly and smoothly as any? do not they die in peace?

Answ. 1. If a wicked man seemes to have peace at death, it is not from the knowledge of his happineffe, but from the ignorance of his danger; *Haman* went merrily to the banquet, but little did he think what a second course was to be serv'd in, and that his life must pay the shot.

Answ. 2. A wicked man may die in a lethargy, but not in peace; *Nabal* died quietly[†], but he were a fool that would wish his soul with *Nabals*. Conscience may be like a Lion asleep, but when this Lion awakes, it will roare upon the sinner. *† Sam. 25. 37.*

Answ. 3. A wicked man may die in presumption, but not in peace; he hopes all is well with him, but there's a great deal of difference between presumption and peace. It will be so much the worse to go to hell with hope of heaven; a wicked man fancies to himself a good condition; he dies *in a fancy*, but not *in peace*; and observe, for the most part God drives a sinner out of his fools Paradise before he dies. God lets loose conscience upon him, guilt spoils his musick; and before his *life* is cut off, his *hope* is cut off^{*}. I will conclude this with that saying of Christ, *Luk. 11. 21. While the strong man keeps possession, all his goods are in peace.* The peace a sinner seems to have, is but the *Devils peace*: His serenity is but security; and whatever he may promise himself, Satan doth but still him with rattles. He that lives graceless, dies peaceless. *† Job 8. 14.*

Use 2. Here is infinite comfort to the upright man, *his end is peace*: If you look to the beginning of his life it is not eligible^{*}, his life is interwoven with troubles, *†*

Use 2.
Consolat.
** Noli precipi-
tare judicium
nec sententiam
proferre ex
proximo intui-
tu. Molleus.*

τὸ θλίβουμαι, *we are troubled on every side*, 2 Cor. 4.8. like a ship that hath the waves beating on both sides; but, *the end is peace*; and the smoothnesse of the end may make amends for the ruggednesse of the way. The upright man, though he lives in a storme, he dies in a calm, *Jer. 31. 17. There is hope in thine end.* The end crowns all; The upright man though he drinks worm-wood while he lives, yet he swims in honey when he dies; the upright man with *Simoon*, *departs in peace*, Luke 2.29. and his ending in peace is but his entrance into peace, *Isa. 57. 2. He shall enter into peace*; his dying day is his marriage-day. Grace gives both the flowers and the crop: the sweet flowers of peace here, and the full crop of glory hereafter. *Paula*, that religious Lady when one had read to her that Scripture, *Cant. 2. 11. The singing of birds is come*: yes, saith she the singing of birds is now come, and so being full of peace mounted off from her death-bed, and went triumphing, and as it were, singing to heaven: Then, *shout for joy all ye that are upright in heart*, Psal. 32. 11. peace is that never-fading garland which shall be set upon the head of the upright, so saith my Text, *Mark the perfect man, and behold the upright, for the end of that man is peace.*

FINIS.

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FINIS.



THE
ONE THING
Necessary:

Preached in a

SERMON

At *Pauls* before the Right Honourable
the Lord Mayor, and the *Aldermen* of the
City of LONDON. Aug. 31. 1656.

By THOMAS WATSON, Pastour of
Stephens Walbrook in the City of
LONDON.

Οπου πλεον κόπος, πολυ κέρδις. Ignatius.

The second Edition.

Heb. 2. 3.

How shall we escape, if we neglect so great salvation?

LONDON,

Printed by E. M. for Ralph Smith at the Bible in Corn-
hill, near the Royal Exchange. 1659.

To the Right Honourable
JOHN DETHICK,

Lord Mayor of the City of LONDON.

Right Honourable,



I was not in my thoughts to have published this Sermon, (I looked upon it as too home-spun) but in regard it was your Lordships request to me at the first, and I have since received an invitation from your honourable Court to that purpose; I knew not how to deny, lest while I did shun your loving commands, I should fall under your just censure. My Lord, it was my design in this Sermon to call you off from the empty high-flown notions, and litigious disputes of these times, to look after that which is more solid, and wherein, I am sure, every man is very nearly concerned, viz. the working out his salvation; Opus non pulvinaris, sed pulveris: a work it is that may call forth the most spiritfult vigorous actings of the soul in the prosecution of it; pingimus æternitati. — That work had need be well done which is for Eternity.

My Lord, this is the true wisdom, to be wise to salvation; By this godly policy we shall go beyond all the Politicians of the times; we shall escape hell, we shall be raised to the true æternity of honour; God will be our Father, Christ our Brother, the Spirit our Comforter, the Angels our Companions; when we dye, we shall carry a good conscience with us, and leave a good name behinde us. I shall not further expatiate; I desire this Sermon may come under your Honours Patrocinie; some little addition you will finde in the end of it, which I had before prepared for you, but wanted time to serve it in; The Lord enoble you with his Spirit, and crown you with soul-prosperity, which shall be the prayer of him who is.*

From my Study at Steptons
 Walbrook, Octob. 15. 1656.

Your Honours in all
 Gospel-service,
 Tho. Watson.

* 1 Tim. 3. 15.



PHIL. 212.

Work out your own salvation with fear and trembling.

IF there be any thing excellent, it is *salvation*; if there be any thing necessary, it is *working out* salvation; if there be any toole to work with, 'tis holy fear; *work out your salvation with fear.*

The words are a grave and serious exhortation, needful, not onely for those Christians which lived in the Apostles time, but may fitly be calculated for the meridian of this age wherein we live.

In the Text observe, First the manner of insinuation. *ἀνεπαρτοῖς ἡμῖν.*

My beloved] The Apostle did labour by all means to ingratiate and wind himself into the hearts of the *Philippians*. He prescribes a Gospel pill, and dips it in sugar, that it may go down the better. He labours to possess the *Philippians* of this Maxim, that what ever he did speak to them about their souls, was purely in love. Sometimes he steepes his words in tears, and *speaks weeping**, some-^{Phil. 3. 8.} times he dips them in honey. *Paul* knew how to reprove; it was part of his office, and a piece of his spiritual Chyrurgery; *Rebuke them sharply**, or as the Greek word is, *cuttingly*; * but when he had done launcing, he knew how to pour Wine and Oyle into the wound. He holds forth the breast as a *Nurse*, and is willing not only to impart his *Sermon* to the people, but his *soul*.*^{Tit. 1. 13. ἀποτομῶν.}

And herein the Apostle *Paul* sets a Copy to all the Ministers of Christ: Their hearts must be fired not with heat of passion, but love towards their people. They are

Christs Ambassadors, and must come with an Olive-branch of peace in their mouths. *If I speak with the tongue of Angels, and have not love, I am as sounding brass, and a tinkling Cymbal,* 1 Cor. 13. 1. 'Tis better to love as a Pastor, than speak as an Angel. Love is that *flos deliciarum*, that flower of delight which should grow in the heart, and send forth its perfume in the lips of every Minister. 'Twas said of *Origen*, *Cujus ex ore non tam verba quam mella profuere videbantur*. Those which come in a spirit of meekness to their people, are like to do most good; the more they are *χρηστοί*, the more they are *χρησιμοί*: knotty hearts will be soonest wrought upon by love; the fire will go where the wedge cannot: The Thunderbolt may break, but the Sun melts: * when love sends forth its sweet influence, it melts a sinner into tears: the joints being hard and stiff, the rubbing them with oyle doth supple them; the best way to supple an hard heart, and make it tender, is to ply it with this oyle of love. And thus much for the manner of insinuation, *ἀγαπήτε με* *My beloved*.

Magdebur. cens.
3.

* Non fulmen
sed flumen.

2.
The Exhorta-
tion.

I proceed now to the Exhortation it self; *work out your own salvation with fear and trembling*. Which words do branch themselves into these three particulars.

First, The *Act*, *κατεργάζεσθε* work out. Secondly, the *Object*, *τὴν ἑαυτῶν σωτηρίαν* your own salvation. Thirdly, the *modus*, or the manner how we should work it out, *Cum timore & tremore*, with fear and trembling. I shall speak principally of the two first, and draw in the other briefly in the applicatory.

Doct.

The Proposition is this, *That it should be a Christians great work to be working out his salvation*. The great God hath put us into the world as into a vineyard, and here is the work he hath set us about, *The working out salvation*; there is a parallel Scripture to this, 2 Pet. 1. 10. *Give diligence to make your calling and election sure*. When estate, friends,

Text.

friends, life cannot be made sure, let this be made sure. The Greek word *σπουδαζω* * signifies to *study*, or beat the braines about a thing. * This word in the Text *καταψαλτε* *work out* implies two things. First, a *shaking off* *spiritual sloth*. Sloth is *pulvinar diaboli*, a pillow on which many have slept the sleep of death. Secondly, it implies an *uniting and rallying together all the powers of our soules that we may intend the businessse of salvation* *. God hath enacted a Law in Paradise, that no man shall eat of the Tree of life, but in the sweat of his brows.

Verbum satagit significat angustia & disorqueri sollicitudine alicujus rei persiciende. Lorianus.

* *Fansenius. Beza. Ar. Montanus. 1. Otilum excutere. 2. Vires exercere.*

That which is in the Text called *working*, hath various appellations in Scripture. First, Sometimes it is called *striving*, Luk 13. 29. *Strive to enter in at the strait gate*, *αγωνίζεσθε* strive as in an agony, or bloody sweat. Secondly, sometimes it is called *seeking*, Matth. 6. 33. *Seek ye first the kingdom of God*, *ζητετε*. As a man that hath lost a treasure, seeks diligently for it. We have lost salvation. Adam by eating the tree of knowledge, lost the tree of life. Now seek, take Davids candle and lanthorn, and search for salvation. The word *seek*, (as a learned Writer notes) signifies to pursue a thing with inflamed desires, as a condemned man desires a pardon. Thirdly, sometimes it is called *running in a race*, 1 Cor. 9. 24. *So run that ye may obtain*, *διωτεσθε*. The Apostle seems to allude to the games of *Olympus*, which were celebrated every fifth year in the honor of *Jupiter*; in those games they did put forth all their strength; Whence that phrase, *pulvere Olympico desudare*. 'Tis a long race from earth to heaven; lay aside all weights of sin which will hinder you in the race, and reach forward with a winged swiftnes to lay hold upon the mark. Fourthly, sometimes it is called *offering violence* to heaven, Mat. 11. 12. *The Kingdom of heaven suffers violence*. There must not only be diligence, but violence; we must not only pray, but pray *fervently*.

* *Ad summas usque vires tanquam pro vita & morte luctandum. Corn. a lap.*

Rem accerrime expetere. Beza.

James 5. 16. not only repent, but *be zealous and repent*, Rev. 3. 19. not only love, but *be sick of love*, Cant. 2. 5. This is offering violence; the Greek word *βιζερα* is a Metaphor taken from a Castle that holds out in siege, and will not be taken but by storm: So the kingdom of heaven holds out against a supine lazy Christian, and will not be taken but by storme.

I proceed now to the Reasons enforcing this holy sweat and industry about salvation; and they are three; we must work out our salvation, because of,

1. The Difficulty
 2. The Rarenesse
 3. The Possibility
- } of this work.

I.

* Dan. 6. 14.

The *difficulty* of this work, it is a work that may make us labour to the *going down of the Sun* of our life. * Now this difficulty about the work of salvation will appear four manner of wayes.

I.

Ex natura spe-
ris.

* Fomes peccati.

Bern.

* Rom. 1. 30.

* Quanto agone
opus est, quantis
vigiliis & la-
crynus.

First, from the *nature* of the work. There is a Metamorphosis to be wrought. 1. *The heart is to be changed.* The heart is the very nursery of sin *. 'Tis the magazine where all the weapons of unrighteousnesse lie. 'Tis a lesser hell. The heart is full of antipathy against God, * It is angry with converting grace; now that the byasse of the heart should be changed, what a work is this! * How should we beg of Christ, that he who turned the water into wine, would turn the water, or rather poison of nature into the wine of grace?

2.

Secondly, *The current of the life is to be altered.* That the Tyde of sin, which before did run so strong, should be turned, this is not easie. That the sinner which before was sailing hel-ward, and wanted neither winde nor tyde to carry him, should now alter his course, and saile to a new port, *Hic labor, hoc opus*, this is a work indeed. The water may easily be damn'd up, but no art or industry can make

it

it run backward in its own channel. It was by a miracle that the River *Jordan* was driven back. To see the earthly man become heavenly; to see a sinner move contrary to himself in the wayes of Christ and holinesse, is as strange as to see the earth fly upward, or the bowle run contrary to it's own byasse.

Secondly, salvation-work is difficult in regard of the *deceits* about the work. The heart is ready to take ^{2. Ex fallacia operis.} many false stiches in this work of salvation. It hath the heart of self-deceit; like those that can cog a Die; Therefore *Austin* cries out, *The heart is a great deëp*. The heart ^{Grande profundum est homo. Aug.} is apt to deceive about this work of salvation two wayes.

First, It will often make a man take *morality* for *grace*. Alas, morality is but nature refined, old *Adam* put in a better dresse. A moraliz'd man is but a tame devil. There may be a faire stream of civility running, and yet much vermin of pride and Atheisme lie at the bottom; The garnishment of moral excellencies is but the setting a garland of flowers upon a dead man. How easie is it to be deceived in the businesse of salvation, and with *Ixion* to embrace a cloud instead of *Funer*: Civility is not grace, though it be a good wall to plant the vine of grace against.

Secondly, The heart will be ready to deceive us in this work of salvation, and make us take a *shew of grace* for grace. *Pliny* saith, there is a *Beryl-stone* resembles the true diamond. So there is something that looks like grace, which is not; There are two graces which help much to the working out salvation, and we are soon deceived in them. First, *Repentance*. True repentance is vwhen vve weep for sin, *quatenus* sin; vwhen vve weep for it as it is a defiling thing, it blots the image of God, stains the virginity of the soul; as it is an act of unkindnesse, it is a kicking against the breast that gives us milk: but how easie is it to prevaricate in this? 1. Many think they repent,

pent, vvhhen it is not the *offence*, but the *penalty* troubles them; not the *Treason*, but the bloody *Axe*. 2. They think they repent vvhhen they shed a fevv tears; but though this ice begins to melt a little, it freezeth again; they go on still in sin; many vveep for their unkind dealings vvith God, as *Saul* did for his unkindness to *David*; *He said to David, thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil: 1 Sam. 24. 17. And he lift up his voice and wept, ver. 16.* But for all this he follows *David* again, and pursues after him, *1 Sam. 26.* Secondly, *Some men can lift up their voice and weep for sin, yet follow their sins again.* * Thirdly, others forsake sin, but still they retain the love of it in their hearts. Like the Snake that casts the coat, but keeps the sting; There is as much difference between false and true tears, as between chan-nel water and spring water.

* Ille verè plan-
git conmissa,
qui non commit-
tit plangen-
da. Aug.

2.

Secondly, Another grace conducive to salvation, is *faith*; but how easily are men cozened with a counterfeit pearl? There is this deceit about faith, when men apply the *promises* of the Word, but not the *precepts**; the promise is *salvation*, the precept is *working out*; They will take the one, but not the other: as if a Physician should pre-scribe two receipts to his patient, a Pill and a Julip, he will take the Julip because it is pleasant, but not the Pill: Many will take Christ as a *Saviour*, but refuse him as a *Prince*; receive his *benefits*, but not submit to his *Laws*; This is to *put asunder what God hath joyned together*. There being therefore such mistakes and deceits about this work of salvation, we had need be the more cautious and curious in this work.

3 Ex impedi-
one operis.

Thirdly, the difficulty about salvation-work ariseth from the remora's and hinderances of this work. These hin-drances are either,

2. *Ab intra.* 1. *From within, viz. the flesh*: This is a sly enemy.
The

The flesh cries out for ease; *it lusts against the Spirit* * Gal. ^{ἡ ψυχή κατὰ} 5. 17. We are bid to *crucify the flesh*, * Gal. 5. 24. but ^{τὰ πνεύματα} how many wounds must we give with the sword of the ^{τοῦ πνεύματος} Spirit, before the flesh will be perfectly crucified? ^{λοχισμῶν τῆς}

2. We meet with hindrances in this work *from without*. Chrylost. ^{ἀναίρεται.}

1. *Tentations*; our whole life, saith *Austin*, is a *ten-* ^{* Ad. extra.} *tation*. We tread among snares; there is a snare in *com-* ^{Psal. 69. 22.} *pany*. recreation; yea, our *table* is oft a *snare*; Satan is ^{* βλὴ πρὸς πύργον} still *filshing* for our *soules*: how often doth he lay a train ^{ὑψ. 2.} of *temptation* to blow up the *fort* of our *grace*? The *A-* *p* *o* *s* *t* *l* *e* tells us of his *fiery darts* *. *Eph.* 6. 16. *Tentations* are ^{* βλὴ πρὸς πύργον} called *darts* for their *swiftnesse*, they are shot in: suddenly; ^{ὑψ. 2.} and *fiery* for their *terriblenesse*; they are shot like *flashes* of *fire* into the *soule*, which do amaze and *afright*; and doth not this retard the work of *salvation*, and make it difficult?

2. *Reproaches*; *this Sect is everywhere spoken against*, *Act.* 28. 22. The old *Serpent* is ever spitting his *venome* at *Religion*, and the professors of it. I may allude to that, *1 Cor.* 10. 1. *All our fathers were under a cloud*: All the *Saints* of old have passed to heaven under a cloud of *con-* *tumely* and *reproach*; the world puts them in their black *book*, whom God will put in his *Rubrick*: The *throat* of the wicked is an *open Sepulchre* *, to bury the good names ^{* Rom. 3. 13.} of Professors in. Those who have been the *antesignani*, the *Ensign-bearers* of *Religion*, and have carried her *co-* *lours*,

1. Sometimes have been *traduced* and *slandered*. *Paul* was reported to be a *seditions* man, *2 Tim.* 2. 9 The *Popish* *Rhemists* traduced *Calvin*, and fathered upon him this *o-* *p* *i* *n* *i* *o* *n*, that *God was the Author of sin*, and that he died *cursing*; though *Beza*, who was an *eye-witnesse*, and wrote his life and death, confuted that *slander*, and relates what a comfortable end he made. *Martin Bucer*, that blessed *man*, who cried out, in an holy triumph, *I am Christs*, and

the Devil hath nothing to do with me; yet the Papists slanderously report of him, that he should deny Christ to be the *Messiah* come in the flesh; but he who was the Orator at his Funeral, was his Compurgator. The like slander did the Jesuites in *Burgundia* raise of *Beza*, that holy man; they say, that he perceiving death to be at hand, renounced his former profession of the Gospel, and was perfectly reconciled to the Church of *Rome*. This was so false, that *Beza*, who lived after the slander went abroad, did himself with great indignation refute it.

2. Sometimes the Saints have had the trial of cruel mockings, Heb. 11. 36. *Cyprian* was called in a jeer *Coprian*; *Athanasius*, *Satanasius*; *David* was the song of the drunkards, Psal. 69. 12. I doubt not but *Noah* had many a bitter taunt when he was building the Ark so many years before the Flood, they would laugh at him, and censure him for an old doating fool, that would be wiser then all the world besides. Thus when we see the flood of Gods wrath coming upon the world, and we begin to build the Ark, and work out salvation, men will be venting their scorn and derision: What? you will be holier then others, more precise than needs? all this serves to retard salvation-work, and make it difficult.

3. A third remora or hindrance in this work is open violence, Gal. 4. 29. as he that was born after the flesh persecuted him that was born after the Spirit, even so it is now; no sooner doth a man give up his name to Christ and seriously set upon the working out his salvation, but the world raiseth her Train bands, and sets all the Militia of hell against him, Gods Church is like *Abrahams ram* tied in a bush of thorns; witnesse the ten persecutions in the time of *Nero*, *Domitian*, *Trajan*, &c. A man strictly holy is the white that is shot at; if the worlds musick will not prevaile, it hath its furnace ready; 2 Tim. 3. 12. be assured, Christ and his cross

are

are never parted. It is with us in our building for heaven, as it was with the Jews in their building the wall; *Everyone with one of his hands wrought in the work, and with the other hand held a weapon*, Nehem. 4. 17. So vve must not only be *builders*, but *warriers*; with one hand we must work, and vvith the other hand hold a weapon, viz. *the sword of the Spirit*, and fight the *good fight of faith*; this is another hindrance in the work; no sooner do vve begin to set out for heaven, but *bonds and afflictions abide us*, Act 20. 23. The World sounds an Alarum, and no cessation of Arms till death.

4. That which makes salvation-work hard, is, 'tis a *slippery work*. Look to your selves that we lose not those things vvhich we have wrought, * Joh. 2. 8. This vvork falls dovvn almost as fast as vve build. An ordinary Artificer, vvhen he hath been at vvork, he findes his vvork the next morning just as he left it; but it is not so vvith us, vvhen vve have been vvorking out salvation by prayer, fasting, meditation, and leave this vvork a vvhile, vve shall not finde our work as we left it, a great deal of our vvork is fallen down again. We had need be often called upon to *strengthen the things*, α μάλλιν α ποθενισιν, *which are ready to die*, Rev. 3. 2. no sooner is a Christian taken off from the fire of the Sanctuary, but he is ready to cool and freeze again in security. He is like a watch, when he hath been wound up towards heaven; he doth quickly unwind to earth and sin again. * When the gold hath been purified in the furnace, it remains pure; but it is not so with the heart; let it be heated in an Ordinance, let it be purged in the furnace of affliction; it doth not remain pure, but quickly gathers soile and corruption; we are seldom long in a good frame: All this shews how difficult the work of salvation is; we must not only *work*, but *set a watch too* *.

4. Ex lubricitate operis.

* ἵνα μὴ ἀπο-
λέσταιμι, ἀλλ' ἐπι-
σταίμην αὐτά.

* Sape mens ad
cælum erigitur,
oculosque in ra-
dios solis defigit,
iustitiæ gravata
autem infirmi-
tate carnis de
cælo ad terram
descendit. Bern.
de modo viven-
di. Sermon. 53.

* Mat. 27. ult.

Quest. 1. But why hath God made the way to heaven

so

so hard, why must there be this working ?

Resp. 1.

Ans. 1. To make us set an high estimate upon heavenly things. If salvation were easily come by, we should not have valued it to its worth. If Diamonds were ordinary, they would be slighted; but because they are hard to come by, they are in great esteem. *Tertullian* saith, that when pearls grew common at *Rome*, they wore them upon their shoes, which was the next way to tread them under feet. Salvation is such a pearl as God will not have slighted; therefore it must be acquired by holy industry. God loves not that the price of spiritual mercies should fall; they that will have this precious flower of salvation, must gather it in the sweat of their brows.

2.

2. We must work and take pains that we may be fitted for heaven; a father will give his son the inheritance, but first he will give him education, that he may be fit for it. God will settle salvation upon us, but first, he makes us meet for the inheritance, * *Col. 1. 12.* While we are working, we are running and fitting for heaven; sin is weakening, grace is ripening; while we are in combat, we are fitting for the crown. First you season the vessell before you pour in the wine; God will season us with grace, before he poures in the wine of glory.

* ευχαριστῶντες
τῷ πατρὶ τῷ ὁ
καθ' ὅσον τιμῆας

Quest. 2.

Quest. 2. But if there must be this working, how is it said that Christs yoke is easie?

Ans.

To the fleshly part it is hard, but where there is a new and holy principle infused, Christs yoke is easie; 'tis not a yoke, but a crown. When the wheelles of the soule are oiled with grace, now a Christian moves in the way of Religion with facility and alacrity. A childe delights in obeying his father; it was *Pauls* heaven to serve God. *I delight in the law of God in the inner man, Rom. 7. 22.* and how swiftly is the soule carried upon those wings! Christs service is freedom; therefore the Apostle

* *fugum leve.*
et suave. Trem.

posse calls it, *ἡ ἀπολύτῃς*, a *Law of liberty*, Jam. 1. 25. To serve God, to love God, to enjoy God, is the sweetest liberty in the world; Christ doth not, as *Pharaoh*, make his people serve with rigor, Exod. 1. 13. but he laies upon them the *constraints of love*, 2 Cor. 5. 14. His precepts are not burdens, but priviledges; not fetters, but ornaments: Thus his yoake is easie, but to an unregenerate man the yoake hath a naile in it, it galls and vexeth*; nay, * *Phil. 2. 3.* so far as corruption prevails, the best heart findes some reluctancy. And so much for the first reason, the difficulty of the vvork.

The second Reason vvhy vve must put forth so much *Reas. 2.* holy sweate and industry about salvation, is, because of the *rareness* of this vvork; *but few shall be saved*; therefore vve had need vvork the harder, that vve may be in the number of these fevv. The vvay to hell is a road vvay, the cavvsey of it is paved vvith riches and pleasure; it hath a golden cavvsey, therefore there are daily so many travellers in it; but the vvay to heaven lies out of the road, 'tis an unbeaten path, and fevv can finde it*. The criers up of universal grace, say, that Christ died intentionally for all, but then why are not all saved? Can Christ be frustrate of his intention? Some are so grosse to aver that all shall actually be saved: But hath not our Lord Christ told us, *That the gate is strait, and few there be that finde it? Mat. 7. 14.* how all can go in at this gate, and yet but few finde it, seems to me a Paradox. The drove of men goes to the shambles; *but a remnant shall be saved*, Rom. 9. 27. The whole piece is cut off and goes to the Devil, a remnant only saved; most of the world are wind-falls. *That olive-tree, Isa. 17. 16.* with two or three olive-berries on the top of the uppermost bough may be a fit emblem of the paucity of those that shall be saved. Satan goes away with the harvest, God hath only a few gleanings. In this great

* *Non cuius contingit adire Corinthum.*

* Brerew. en-
g. 117.

City; if it should go by vote and by pole, the Di-
vel would carry it. Some of the learned observe*, that divide
the world into thirty equal parts, nineteen of those thirty
are over-spread with Heathenish Idolatry, six of the eleven
remaining with the doctrine of *Mahomet*, so that there re-
mains but five parts of the thirty where is any thing of
Christianity; among those Christians so many seduced
Papists on one hand, and formal Protestants on the other,
that surely but few are saved. It being thus, it should
make us strive the more, *tantum pulvere olympico*, that
we may be of the number of those few who shall inherit
salvation.

3.

The third reason why we should put forth so much vi-
gor about the work of salvation, is, because of the possibili-
ty of the work. Impossibility kills all endeavour; Who will
take pains for that which he thinks there is no hope ever of
obtaining? but *there is hope in Israel concerning this* *. Sal-
vation is a thing feasible, it may be had; O Christians,
though the gate of Paradise be *strait*, yet the gate is *open*.
'Tis shut against the Devils, 'tis yet open to you; who
would not croud hard to get in *? 'Tis but paring off your
sins, 'tis but unloading some of your *thick clay**; 'tis but af-
swaging the swelling humour of your pride, and you may
get in at the strait gate. This possibility, nay probability, of
salvation may put life into your endeavour. If there be *corn*
to be had *, why should you sit starving in your sins any
longer?

* EZRA 10. 2.

* Non tantum
agite sed satagi-
te. Locius.

* Hab. 2. 6.

* Gen. 42. 2.

Use 1. Inform.

Use 1. Information; It shews us that salvation is not so
facile a thing as most do imagine; many do fancy a fine ea-
sie way to heaven; a sigh, or tear, or Lord have mercy,
will save them; these are in a golden dream. The text tells
us of working out salvation *. *Basil* compares the way to
heaven to a man going over a narrow bridge, if he treads
never so little aside, he falls in and drowns. He that thinks
the

* Non est ad
astra mollis e-
terris via.

the way is easie, was never yet in the way. There are so many precepts to obey, so many promises to believe, so many tentations to resist, that we shall not finde the way easie. There must not only be *diligence*, but *violence*. Beloved, heaven gate is not like that iron gate, which open'd to Peter of its own accord; no, there must be *knocking* and *striking*. *Jacob* obtained the blessing in the garments of *Esau*. *Esau* in the Hebrew signifies *working* *; if you would wear this embroidered garment of salvation, you must have it by working, *Work out your salvation*. *Hannibal* forced a way for his Army over the *Alpes*; we must force our way to glory through difficulties. I like the impress one gave, viz. a hand with a pick-axe digging a way through a Rock, with this Motto, *Inveniam aut faciam, either I will finde a way, or make it*; we must to heaven through sweat and blood. There's nothing got without hard labour; You cannot have the world without labour, and would you have Christ and salvation? Do men dig for lead, and not much more for gold? 'Tis observable that *Adam* in Paradise was not idle, but did dress the vine-yard. The Angels themselves, though they are glorious Spirits, yet they are *Ministring Spirits* *. God hath put this diligence into creatures void of reason. The Bee is a most industrious creature; all of them have their severall work to do in the Hive. Some of the Bees do trim the honey, some work the wax, some frame the comb, and others lie sentinel at the door of the Hive to keep out the drone. Is the Bee so industrious by the instinct of nature in the working of honey? Oh how industrious ought we to be in the working out salvation!

Use 2. Reproof; Out of this text, as out of a spiritual quiver, I may draw several arrows of Reproof.

1. It reproves them that prefer other things before salvation; who labour more for the bread that perisheth, than for salvation. Their chief care is how to live in the world, and get

Ads 12. 10.

* ישי

Liv. 1

Omnia pro laboribus Jupiter vendidit.

* Heb. i. 14.

Use 2. Reproof.
1. Branch.

get a present subsistence; *All the labour of a man is for his mouth*, Eccles. 6. 7. The body shall be tended and looked after, which is but *the brutish part*, but the poor soul is kept to hard commons; this is for Christians to turn Heathens, *Matth. 6. for after all these things the Gentiles seek* *. We must *aliora sapere*. God never sent us hither only to wear fine cloaths, or *fare sumptuously every day*; but that we should drive a trade for salvation. If this be not done, we have shot beside the mark all this while; We have but trim'd the Scabbard, but let the soul, that blade of admirable mettle, rust and canker.

* Οἱς ἀποδίδεται
αἱς περὶ τοῦ
μελλοντος ἐξ
ἐνδοξῆς καὶ
τιμῆς.
* ὅς δὲ διὰ τὴν
ἐξουσίαν ἡ
ψαλμοῦ καὶ π
αἰδοῦ, καὶ πει
βαλλόμεθα.
Chrylosome.

2. Branch.
* Nat. 20. 6.

2. Branch, it reproveth such as in stead of working stand *all the day idle in the Vineyard*. * They have some faint velleities, they *wish* for salvation, but do not *work*. The idle Christian is like a Souldier that hath a good minde to the spoile and treasure of a Castle, but is loth to put himself to any trouble, or hazard; men could be content to have salvation if it would (like those *ripe figs*) *Nahum. 3. 12. fall into the mouth of the eater*. The sluggard *puts his hand in his bosom*, Prov. 19. 24. and is loth to pluck it out, though it be to lay hold of a Crown. *They stretch themselves* (saith the Prophet) *upon the beds of Ivory*, Amos 6. 4. Men had rather lie upon a soft bed; than go to heaven in a *fiery Chariot* of zeal *. *Chrylosome* calls idleness the root of despair; an idle Christian ravel out his time unprofitably. He stands in the world for a cipher, and be assured God writes down no ciphers in the book of life. An idle person is a fit subject for the Divil to work upon. We do not use to sow seed in fallow ground, but the Divil sows most of his seed of tentation in hearts that lie fallow. *Hierome* observes of the Crabfish, that when the Oyster opens her self, the Crabfish flings into her mouth a little stone that the Oyster cannot shut her self again, and so the Crab devoures her: The Divil like this Crab when he takes men gaping,

(a

* Nullo modo ca-
pi possunt cae-
lestis divitiis
onustos, luxu
distentos, sor-
pore languidos,
fastu elatos,
sed per labores
et poenias secu-
li fallentis ille-
cebras vincen-
tes. Brugenfis.

(as 'tis usual for them that are idle) then he throws in his stones of temptation, and so devoures them.

3. Branch; it reproves such as instead of making Religion a *work*, they make it a *play*; these are they that have found out a new way to heaven, who make the way easier than ever Christ made it; Such as tell us that there is no Law to a believer; and if there be no Law, then no transgression; and if no transgression, then there needs no repentance. Between the Arminian and the Antinomian it is a very short cut to heaven; the Arminian saith we have power of our selves to believe, and the Antinomian saith that a believer is not under any Law, he is bound to no duty, Christ hath done all for him. So that by taking this stride he is presently in heaven: If this doctrine be true, then every day is a *play-day*, and the Apostle mistook himself when he said, *Work out your salvation*.

4. Branch; It reproves them that instead of working out their salvation, do *dispute away their salvation*; 1. Such as dispute against the authority of Scripture, and would make our *faith* a *fable*, 2. Such as dispute against the immortality of the soul, and so at once would pull down the Court of conscience. 3. Such as dispute against the *Divinity of Christ*. This may be called indeed the *doctrine of devils* *. 'Tis a doctrine diametrally opposite to that Scripture, 1 *John* 5. 20 *We are in him that is true, even in his Son Jesus Christ; this is the true God*: which Text is a Bulwark against the *Socinian*. O the patience of God, that those who open their mouths blasphemously against Christ, the earth doth not open her mouth and swallow them up! That such should have any connivance, (if not more) who dare impugne the divinity of the Son of God, is a *lamentation*, and shall be for a *lamentation*. Some of the best Heathen Writers† affirm that there were edicts and punishments enacted by Heathen Princes and States in matters of Religion.

3. Branch.

4. Branch.

* 1 Tim. 4. 1.

† Aristotle. Lib. vi. Plutarch.

gion An Heathen would not suffer his god to be blasphemed; and shall Christians suffer it?

5. *Er neb.*

5. Branch; It reproves them who instead of pursuing their own salvation, *pursue their own destruction*. These are profane persons, who go to hell in the sweat of their brows*.

* *Impii quam strenu ferviunt Diabolo? Cyr.*

1. *Drunkards*; what they get in the *Temple*, they lose in the *Taverne*; they steep the Sermons they hear in wine. *Woe to the drunkards in Ephraim*, *Esay 28. 1.* I may change the word, and say, the *drunkards of England**. There is a kinde of wine you call *lachrymæ*, which signifies *tears*: Such a wine the damned drink of, which is burn'd with the wrath of God, and this shall be the drunkards cup.

* *Ebrius dum absorbet vinum abjicitur à vino. Amb.*

2. *Swearers*; these swear away their salvation. The Swearer it seems hath but bad credit; he must stake down an oath, or none will trust him; but let him remember he runs his soul into a *Præmunire*. *Swear not at all**; If we must give an account for *idle words*, shall not idle oaths be put in the count-book? When the *scab* breaketh forth in the *lip*, that man is to be pronounced *unclean*. Every oath is a wound given to the soul, and every wound hath a mouth to cry to heaven for vengeance. Some are boild up to that height of wickednesse, that like mad dogs, they slie in the face of heaven by *cursing*; and let a Minister tell them of their sin, let him but go about to bring them home again, as the Law did provide one should bring home his neighbours Ass when he went astray*, and they will kick against the reproof. Like lime, by pouring on the water of a reprehension, they are the more enflamed. These are upon the spur to damnation; but I will not touch this pitch any longer.

* *Mat. 5. 34.*

* *Exod. 23. 4.*

3. *Adulterers*; the adulterers heart like the swearers tongue, is set on fire of hell. Creatures void of reason will rise up in judgment against such. 'Tis reported of the *Stork*, (that chaste creature) that it confines it self to its own nest; and

and if any of the Storks leaving his own mate, joyns with any other, the rest fall upon him, and pluck his feathers from him. God would have the adulterer put to death, *Deut. 22. 22.* Gregory observes concerning the stream of fire and brimstone poured upon *Sodom*, God sent that noisome plague to let them see the filthinesse of their sin. This sin of adultery is a *soul-damning* sin, *1 Cor. 6. 9.* The adulterer, like the flie, doth so long flie about the candle, that at last he cingeth his soul. This sin, though it begins *Comical*, it ends *Tragical*; will it not be *bitternesse in the end*? *2 Sam. 2. 26.* This sweet calme is before an earth-quake; after the *womens hair*, come the *Lions * teeth*.

* *Rei 2. 7.*

6. Branch, it reproves them who put off this great work of salvation till they are past their labour. They put off repenting till old age and sicknesse.

6. Branch.

1. *Till old age **; when they are fit for no other work, then they will begin this. Old age is no good age to repent in. When the fingers are stiff, 'tis ill learning to play on the Lute: when the heart is grown hard and stiff in wickednesse, 'tis but ill tuning the penitential string; a tender plant is easily removed, but 'tis hard to pluck up an old tree that is rooted. An old sinner that hath been a long time rooting in sin, is hardly plucked out of his natural estate.

* *Sero nimis te
amavi Domine.
Aug.*

In matters of salvation 'tis dangerous to adjourne *; the longer men go on in sin, the more full possession Satan hath of them; the longer poyson staves in the stomach, the more mortal. 'Tis a madness to put off the work of salvation till evening and sun-set. *The night cometh when no man can work **. It were a very unwise course for a Mariner, while the ship is sound, the tackling strong, the winde favourable, the Sea calme, to lie idle at anchor; and when the ship begins to leak, and the tempest to rise, now to launch forth and hoise up sailes for a Voyage: So he is who neglects the time of health & strength, and when old age comes, and his

* *Si aurum tibi
offeram, non mi-
hi dicis cras
veniam, sed jam
exigis; nemo
differt, nemo
excusat: salu-
promittitur
quis festinat?
Ambros.
serm. de ele-
mosyna.
* John 9. 4.*

tackling is even broken, now begins his voyage towards heaven. 'Tis very questionable whether God will accept of our repentance when it is so late. He calls for the *first-fruits*, and do we think to put him off with the *gleanings*? this was not the least reason why God rejected *Cains* offering, because it was so long before he brought it. *In proceſſe of time Cain brought the fruit of the ground**, or as the original is more emphatical, *at the end of many dayes**; it seems it was stale before he brought it. How unworthy is this, for men to give the Devil their strength and marrow, and then come and lay their old bones upon Gods Altar? 'Tis true, God may shew mercy at last, but such run a desperate hazard; a sinner in the time of his old age, sleeps between death and the Devil, as *Peter* slept between two souldiers*:

* Gen. 4. 3.

* קצת ימים

* Acts 12. 6.

2. *Till sickness*; he were very unwise, who being to go a long journey, should lay the heaviest load on the weakest horse. What imprudence is it to lay the heavy load of repentance on thy self, when infeebled by sickness? when the hands shake, the lips quiver, the sinews shrink, the heart faints? Perhaps thou shalt have no time of sickness; perhaps not the use of thy senses; perhaps God will deny thee his grace, and then where is thy repentance? 'Tis just, that he who forgets God in the time of health, God should forget him in the time of sickness.

Qui dat poenitentiam veniam, non semper dat peccanti poenitentiam. Aug.

7. Branch.

7. Branch; it reproves them who begin to work, but do not *work out* their salvation. 'Tis not enough to begin well; *Non tantum facite sed perficite*, 'tis *Fustimians* note; Some have, like *Jehu*, driven furiously in Religion, but within awhile their Chariot-wheels have been taken off. We live *in the fall of the leaf*; divers we have observed, who did once put forth fair blossomes, and give good hopes of their conversion, but their *Spring* is turned into *Autumn*; they have left off working for heaven, a sign the motion

motion was but artificial, not vital. *Israel hath cast off the thing that is good* *. Such as were once diligent and zealous in Prayer, hearing, holy Conference, now they have left off the thing that is good; they have tired in their march to heaven *. I have often thought there are many may be resembled to *Nebuchadnezzars* image *, at first they seemed to have an *head of gold*; they looked like glorious professors; then afterwards they seemed to be silver, then brass, then iron, then clay; they have at last degenerated into sin: Thus like fair mornings they have been soon overcast. *Epiphanius* observes of the *Gnosticks*, at first they seemed to be a strict holy people, but afterwards they fell to Libertinisme *. Some are grown so impudent, that they brag of their Apostasie; time was when they did read and pray in their Families, but now they thank God they are grown wiser, and they surcease from these duties; just as if you should hear the Devil boast, that once he was an Angel of light, but now he is turned an Angel of darkness: Apostates are the richest spoils that Satan goes away with; these he will hang up in hell for triumph. Such as have left off working, let them read that thundering Scripture, 2 *Pet.* 2. 21. *For it had been better for them not to have known the way of righteousness, then after they have known it to turn from the holy Commandment.* By leaving off working, they unravel all they have done before; they lose their reward. He that runs half the race, and then faints, loseth the Garland.

Use 3. And so I proceed to the next Use which is of Exhortation, to perswade you all in the bowels of Christ to set upon this great work, *the working out your salvation.* Beloved, here is a plot for heaven, and I would have you all in this plot; rally together all the powers of your souls; give neither God nor your selves rest, till you have made your election sure: Christians, fall to work, do it early,

Y y y 3

earnestly,

* Qui in labore
bonum non
sunt, in labore
demonum erunt.
Bern.

earnestly, unceasingly. Pursue salvation as in a holy chase; other things are but matters of *conveniency*, salvation is a matter of *necessity*. Either you must do the work that Christians are doing, or you must do the work that Devils are doing. Oh you that never yet took one stitch in this work of salvation, now begin. Religion is a good trade, if it be well followed. Be assured there is no salvation without working. But here I must lay down a *Caution* to prevent mistakes.

Caution.

Caution. Though we shall not be saved without working, yet not for our working. We do not work out salvation by way of merit. *Bellarmino* saith, we merit heaven *ex condigno*; no; though we are saved in the use of means, yet *by grace* too, *Eph.* 2. 5. There must be plowing & sowing the ground, but yet no crop can be expected without the influence of the Sun: so there must be *working*, but no crop of salvation can be hoped for without the Sun-shine of free-grace: 'Tis your Fathers good pleasure to give you the kingdom, *Lu.* 12. 32. Give: why might some say, we have wrought hard for it? I, but heaven is a Donative; though you work for it, yet it is the *εὐδοκία* the good pleasure of God to bestow it. Still look up to Christs merit; it is not your *sweat*, but his blood saves. That your working cannot merit salvation, is clear, *ὁ Θεὸς ὁ ἐργάζων ἐστὶν οὐκ ἡμῶν*, 'Tis God that works in you to will, and to do, ver. 13. 'Tis not your working, but Gods co-working. For as the Scrivener guides the childes hand, or he cannot write; so the Spirit of God must afford his Auxiliary concurrence, or our work stands still; how then can any man merit by working, when it is God that helps him to work? I should now, having laid down this *Caution*, re-assume the Exhortation, and perswade you to the working out salvation; but I must first remove two Objections which lie in the way.

Objeck. 1. *Obj. ct. 1.* You bid us work out salvation; but we have no power to work. *Ans.*

Ans. 1. 'Tis true, we have not power; I deny that we have *libertatem arbitrii* *; man before conversion is, purely passive. Therefore the Scripture calls it *cor lapideum*, a heart of stone, Ezek. 36. A man in his pure naturals, can no more prepare himself to his own converting, than the stone can prepare it self to its own solting. But yet when God begins to draw, we may follow. Those dry bones in *Ezekiel* could not of themselves live, but when *breath* came into them, then they lived and stood upon their feet, Ezek. 37. 10. *Ans.* 1. Lorinus.

Quest. But suppose God hath not dropt in a principle of grace? suppose he hath not caused breath to enter? *Quest.*

Ans. Yet use the means. Though you cannot work *spiritually*, yet work *physically*; do what you are able, and that for two reasons. *Ans.*

1. Because a man by neglecting the meanes, doth destroy himself. As a man by not sending to the Physician, may be said to be the cause of his own death.

Secondly. God is not wanting to us when we do what we are able. Urge the promise, *Seek and ye shall finde*, Mar. 7. 7. Put this Bond in suit by Prayer; you say you have no power, but have you not a Promise? Act so far as you can. Though I dare not say as the *Arminian*, when we do exert and put forth nature, God is bound to give grace; yet this I say, *Deus volentibus non deest*, God is not wanting to them that seek his grace; Nay, I will say more, he denies his grace to none but them that wilfully refuse it *. ** Joh. 5. 40.*

The second Objection is this; But to what purpose should I work? there's a decree past, if God hath decreed I shall be saved, I shall be saved. *Object. 2.*

Ans. God decrees salvation in a way of working *. *Ans.* *Oigen* in his book against *Celsus*, observes a subtil Argument of some who disputed about *Fate* and *Destiny*. One gave counsel to his sick friend not to send for the Physician, be- *2 Thel. 2. 13.*

because (saith he) it is appointed by destiny whether thou shalt recover or not. If it be thy destiny to recover, then thou needest not the Physician; if it be not thy destiny, then the Physician will do thee no good. The like fallacy doth the Devil use to men; he bids them not work; if God hath decreed they shall be saved, they shall be saved, and there is no need of working; if he hath not decreed their salvation, then their working will do them no good; this is an Argument fetched out of the Devils topicks. But we say, God decrees the end in the use of means; God did decree that *Israel* should enter into *Canaan*, but first they must fight with the sons of *Anak*. God decreed that *Hezekiah* should recover out of his sickness, but let him lay a fig to the boyl, *Isa. 38. 21*. We do not argue thus in other things. A man doth not say, If God hath decreed I shall have a crop this year, I shal have a crop; what need I plough, or sow, or manure the land? No, he will use the means, and expect a Crop. Though the blessing of the Lord makes rich, *Prov. 10. 21*. yet it is as true, the diligent hand makes rich, *Prov. 10. 4*. Gods decreeing is carried on by our working.

And thus having removed these Objections out of the way, let me now perswade you to set upon this blessed work, the working out your salvation; and that my words may the better prevail, I shall propound several Arguments by way of Motive to excite you to this work.

Arg. I.

*πρωτον τι
οικου* εστω η
ψυχη. Mac.
hom. 26.

The first Argument or Motive to working, is taken from the preciousness of the soul*; well may we take pains that we may secure this from danger. The soule is a divine sparkle kindled by the breath of God. It doth out-balance the world, *Mat. 16. 26*. If the world be the Book of God (as *Origen* calls it) the soule is the Image of God. *Plato* calls the soul a glasse of the Trinity. 'Tis a bright mirror in which some refracted beams of Gods wisdom and holiness do shine forth; the soul is a blossom of eternity.

Lucas 8

ψυχὴν δίδωται ὡς ἀγνῶσκει δὲ τὸ πνεῦμα. God hath made
 the soule capable of communion with himself. It would
 banquer the world to give half the price of a soule. How
 highly did Christ value the soule when he sold himself to
 buy it * : O then, what pity is it, that this excellent soul,
 (this soul for which God called a Councel in Heaven
 when he made it *,) should miscarry and be undone to all
 eternity : who would not rather work night and day
 than lose such a soule : The Jewel is invaluable, the losse
 irreparable.

O anima re-
dempta sangui-
ne, deputata
cum angelis
capax beatitu-
dinis ! Bern.
** Gen. 1. 26.*

2. Holy activity and industry doth enoble a Christian *. *Arg. 2.*
 The more excellent any thing is, the more active. The
 Sun is a glorious creature, it never stands still, but is going
 his circuit round the world. Fire is the purest element,
 and the most active, 'tis ever sparkling and flaming. The
 Angels are the most noble creatures, and the most nimble,
 therefore they are represented by the *Cherubims*, with their
 wings displayed. God himself is *actus purissimus*, (as the
 Schoolmen speak,) he is a most pure act : *Homer* saith of
Agamemnon, that he did sometimes resemble *Jupiter* in
 feature, *Pallas* in wisdom, *Mars* in valour; by holy acti-
 vity we resemble God who is a most pure act. The *Pha-*
nix flies with a coronet on its head; the industrious Chri-
 stian wants not a coronet; his sweat enobles him; his la-
 bour is his ensigne of honour. *Solomon* tells us that *drow-*
sinesse clothes a man with rags, *Prov. 23. 21.* Infamy is
 one of the Rags that hang upon him; God hates a dull
 temper. We read in the Law, that the Ass (being a dull
 creature) must not be offered up in Sacrifice. Spiritu-
 al activity is a badge of honour.

Labor splendo-
re decoratur.
Cicero.

3. Working out salvation is that which will make death
 and heaven sweet to us.

1. It will sweeten death. He that hath been hard at
 work all day, how quietly doth he sleep at night? you

Z z z

that

that have been working out salvation all your lives, how comfortably may you lay down you head at night in the grave, upon a pillow of dust, in hope of a glorious resurrection: this will be a death-bed cordial.

2. It will sweeten *Heaven*. The more paines we have taken for heaven, the sweeter will it be when we come there. 'Tis delightfull for a man to look over his work and see the fruit appear *. When he hath been planting Trees in his Orchard, or setting flowers, 'tis pleasant to behold and review his labours: Thus in heaven, when we shall see the fruit of our Labours, *the end of our faith, salvation*, 1 Pet. 1. 9. this will make heaven the sweeter. The more paines we have taken for heaven, the more welcome it will be; the more *sweat*, the more *sweet*. When a man hath been sinning, the pleasure is gone, and the sting remains *; but when he hath been repenting, the labour is gone, and the joy remains.

* ἵδου τοῖς ὁφθαλμοῖς σου καὶ ἰδὲ τὸν καρπὸν τῆς ἐργασίας σου.

* Præterit in cunctis non reditura. & manet anxietas non peritura. Aug.

Arg. 4.

* ἡλικίαν ἐστὶν ἡ ἐργασία καὶ ἡ καρπὸς τῆς ἐργασίας. ἡ δὲ ἐργασία μετὰ τοῦ χρόνου. Ignatius. Epist. 7. ad Smyrnen.

4. *Yet you have time to work*. This Text and Sermon would be out of season to preach to the damned in hell. If I should bid them work, it is too late, their time is past; 'tis night with the Devils; 'tis yet day with you; *Work while it is day*, Joh. 9. 4. If you lose your day, you lose your soules. There is not only *χρόνος*, but *καιρός*. This is the season for your soules. Now God commands, now the Spirit breaths, now Ministers beseech, and as so many bells of Aaron would chime in your souls to Christ. Oh improve your season; this is your seed-time, now sow the seeds of faith and repentance. If when you have seasons, you want hearts; the time may come when you have hearts, you shall want seasons. Take time while you may; the Mariner hoists up his sailes while the winde blowes; never had a people a fairer gale for heaven than you of this City, and will you not set forward in your voyage? What riding is there to the Term? I warrant you the Lawyer will

will not lose his Term ; O my brethren , now is the Term-time for your souls , now plead with God for mercy , or at least get Christ to plead for you.

Think seriously of these foure things.

First, our life doth unravel apace. Gregory compares our life to the Mariner in a ship going full saile ; We are every day sailing apace to Eternity. I.
Vita hominis
est similis navi-
ganti, &c. Greg.

Secondly, The seasons of grace though they are precious, yet not permanent. Abused mercies will, like *Noahs Dove*, take their wings and fly from us. *Englands* golden houre will soon run out ; Gospel blessings are very sweet, but very swift. *Now they are hid from thine eyes*, Luke 19 42. We know not how soon the *golden Canale*. *Stick* may remove.

Thirdly, There is a time when the spirit hath done striving.* There are certain spring-tydes of the spirit, and these being neglected, possibly we may never see another tide come in. When *conscience* hath done speaking, usually the *Spirit* hath done striving. * Gen. 6.3.

Fourthly, The losse of Gospel opportunities will be the hell of hell. When a sinner shall at the last day think with himself, O what I might have been ! I might have been as rich as the Angels, as rich as heaven could make me. I had a season to work in, but I lost it. * This, This, * Pessimum istud
verbum habuisse,
Plautus. will be as a vulture gnawing upon him, this will inhance and accent his misery. And let all this perswade you speedily to vwork out your salvation.

Fifthly, You may do this vwork and not hinder your other work ; working out salvation and working in a calling are not inconsistent. And this I insert to prevent an Objection. Some may say, but if I work so hard for heaven, I shall have no time for my Trade. No sure, the wise God would never make any of his commands to interfere ; as he would have you *seek his kingdom*, Mat. 6.33.

so he would have you provide for your family, 1 Tim. 5. 8. you may drive two Trades together. I like not those that make the Church exclude the shop, that swallow up all their time in hearing, but neglect their work at home. * 2 Thes. 3. 11. They are like the Lillies of the field which toile not, neither do they spin*. God never sealed warrant to idleness. He both commands and commends diligence in a calling. Which may the rather encourage us to look after salvation, because this work will not take us off our other work. A man may with Caleb follow God fully, Numb. 14. 34. and yet with David follow the ewes great with young, Psal. 78. 71. Piety and industry may dwell together.

* Thes. 3. 11.

* Mat. 6. 28.

Psal. 78. 71.

Arg. 6.

Sixthly, The inexcusableness of those that neglect working out their salvation. Methinks I hear God expostulating the case with men at the last day, after this manner, *Why did ye not work?* I gave you time to work, I gave you light to work by, I gave you my Gospel, my Spirit, my Ministers, I bestowed Talents upon you to trade, I set the recompence of reward before you; Why did ye not work out your salvation? Either it must be sloth or stubbornesse. Was there any work ye did of greater concernment? You could work in brick, but not in gold; What can you say for your selves why the sentence should not passe? Oh how will the sinner be left speechless at such a time, and how will this cut him to the heart to think with himself he neglected salvation, and could give no reason for it?

Arg. 7.

Seventhly, the unexpressible misery of such as do not work out salvation. Those that sleep in spring, shall begin harvest; After death, when they look to receive a full crop of glory, they will be put to beg, as Dives for one drop of water. Vagrant persons that will not work, are sent to the house of correction: such as will not work out salvation

salvation, let them know, hell is Gods house of correction that they must be sent to.

If all this doth not prevaile, consider lastly what it is ^{Arg. 8.} we are working for; none will take paines for a trifle; We are working for a Crown, for a Throne, for a Paradise, * and all this is comprized in that one word *salvation*. Here is a *whet-stone* to industry. All men desire salvation. 'Tis the Crown of our hopes; We should not think any labour too much for this. * What paines will men take for earthly Crowns and Scepters! And suppose the Kingdomes of the Word were more illustrious then they are, their foundations of Gold, their walls of pearl, their windows of Saphire, what were all this to that kingdom we are labouring for? We may as well span the firmament, as set forth this in all its splendor, and magnificence. *Salvation* is a beautiful thing, it is as far above our thoughts as it is beyond our deserts. Oh how should this add wings to our endeavours! The Merchant will run through the intemperate Zones of heat and cold for a little prize. * The Souldier for a rich booty will endure the bullet and sword, he wil gladly undergo a bloody spring for a golden harvest: oh then, how much more should we spend our holy sweat for this blessed prize of salvation *!

And so having laid down some Arguments by way of Motive, to perswade us to this work; I shall now propound some means by way of direction to help us in this work; and here I shall shew you what are those things to be removed which will hinder our working, and what are those things to beprosecuted which will further it.

1. We must remove those things which will hinder our working out salvation. There are six bars in the way to salvation which must be removed. ^{Removenda.}

1. *The intanglements of the world*. While the foot is in a snare, a man cannot run. The world is a snare *; while ^{* Divitiæ sacculi sunt laquei diaboli. Bern.}

our feet are in it, we cannot run the race set before us, Heb. 12. 1. If a man were to climb up a steepy rock, and had weights tyed to his legs, they would hinder his ascent; too many golden weights will hinder us from climbing up this steepy rock that leads to salvation. While the Mill of a Trade is going, it makes such a noise, that we can hardly hear the Minister *lifting up his voice like a trumpet*. The world choaks our zeale and appetite after heavenly things; the earth puts out the fire; the musick of the world charmes us a sleep, and then we cannot work. In mines of gold there are killing dampes. O how many souls have been destroyed with a damp arising from the earth!

2.

* *Anime fun-
-diones tolluntur
-in mania, de-
-pravantur in me-
-lancholia.* Herc.
de Sax. Tract.
Melanch.

The second bar in the way to salvation is sadness and uncheerfulness: when a mans heart is sad, he is unfit to go about his work; he is like an untuned instrument. * Under fears and discouragements we act but faintly in Religion. *David* labours to chide himself out of this spiritual melancholy, *Why art thou cast down O my soule?* Psalm 42 5. Cheerfulness quickens; the *Lacedemonians* used musick in their battles to excite their spirits and make them fight more valiantly. Cheerfulness is like musick to the soul; it excites to duty, it oyles the wheels of the affections: cheerfulness makes service come off with delight, and we are never carried so swift in Religion as upon the wings of delight. Melancholy takes off our chariot wheels, and then we *drive on heavily*.

3.

The third bar in the way to salvation is spiritual sloth. This is a great impediment to our working. It was said of *Israel*, *they despised the pleasant land*, Psal. 106. 24. What should be the reason? *Canaan* was a Paradise of delight, a type of heaven; I, but they thought it would cost them a great deale of trouble and hazard in the getting, and they would rather go without it, *they despised the pleasant land*. Are there not millions among us who had rather go *sleeping*

ing to hell, then sweating to heaven? I have read of certain Spaniards that live near where there is great store of fish, yet are so lazy that they will not be at the pains to catch them, but buy of their neighbours: such a sinful stupidity and sloth is upon the most, that though Christ be neer them, though salvation is offered in the Gospel, yet they will not *work out* salvation. *Slothfulness casts into a deep sleep*, Prov. 19, 15. Adam lost his rib vvhhen he vvas asleep; many a man loseth his soul in this *deep sleep*.

The fourth bar in the way to salvation is, an opinion of the easinesse of salvation; God is merciful, and the worst come to the worst: it is but repent.

1. *God is mercifull*; it is true, but withall he is just; he must not wrong his justice by shewing mercy; therefore observe that clause in the proclamation, *Exod. 34. 6. he will by no means clear the guilty*. If a King did proclaim, that only those should be pardoned who came in, and submitted to his Scepter; could any still persisting in rebellion claim the benefit of that pardon? O sinner, wouldst thou have mercy, and wilt not disband the *weapons of unrighteousness*?

2. *'Tis but repent*. But repent? It is such a *but* that we cannot hit unlesse God direct our arrow. Tell me O sinner, is it easie for a dead man to live and walk? Thou art spiritually dead, and wrapt up in thy winding sheet, *Ephes. 2. 2*. Is regeneration easie? are there no pangs in the new birth? is self-denial easie? dost thou know what Religion must cost, and what it may cost? it must cost you the parting with your lusts, it may cost you the parting with your life; Take heed of this obstruction. Salvation is not *per saltum*; thousands have gone to hell upon this mistake. The broad spectacles of presumption have made the *strait gate* seem wider than it is.

The fifth bar in the way to salvation is, *carnal friends*.

'Tis

'Tis dangerous listning to their voice. The Serpent did speak in *Eve*. *Jobs* wife would have called him off from serving God, *dost thou still retain thine integrity?* Job 2.9. what still pray and weep? here the Devil did hand over a tentation to *Job* by his wife. Carnal friends will be calling us off from our work. What needs all this ado? lesse pains will serve. We read that some of Christs kindred, when they saw Christ so earnest in preaching, would give him a check, *Mar. 3. 21. his friends went to lay hold on him*; our friends and kindred would sometimes stand in our vway to heaven, * and judging our zeal madnesse, vvould lay hold of us and hinder us from vvorking out our salvation. Such friends *Spira* met vvith; for advising vvith them, vvwhether he should revoke his former opinions concerning *Luthers* Doctrine, or persist in them to the death, they vvished him to recant, and so openly adjuring his former faith, he became *like a living man in hell*.

6.

The sixth bar in the vway to salvation is *evil company* *.

They vvill take us off our vvork; the sweet vvaters lose their freshnesse vvhen they run into the salt; Christians lose their freshnesse and savourinesse among the vvicked; Christs Doves vvill be sullied by *lying among these pots* *. Sinfull company is like the vvater in a Smiths Forge, vvwhich quencherh the iron, be it never so hot; such cool good affections. The vvicked have *the plague of the heart* *, and their breath is infectious. They will discourage us from vvorking out our salvation; just as he vvho is a suitor to a vvoman, and is very earnest in his suit, there comes one, tells him, he knowvs something by the vvoman of ill report, *some impediment*; the man hearing this, is presently taken off, and the suit ceaseth; so 'tis vvith many a man vvho begins to be a suitor to Religion, fain he vvould have the match made up, and he grovvs very hot and violent in the suite, and falls a vvorking out his Salvation; but then there

* αὐτοὶ οὐκ ἔμποδίσθησαν
εἰς ζωὴν φθάσαι
μὴ δαλίσσῃ με
αποθάνειν, δά-
νατος. ὃ ἐστὶν ἡ
ἀγρυ Κεῖς ὧ-
ν ἀφ' ὧν κα-
θ' ἑαυτὸν ἡ λα-
βὴν, ἔχει δε-
ραγνύμεθα,
ἀνθρώπος δὲ
ἐσθλῆς. Ignat.
Ep 12. ad Rom.

* Melius est
habere malorum
odiu quam con-
sortium. Bern.
* Plat. 68. 13.

* 1 Kin. 8. 38.

there come some of his confederates, and they tell him they know something by Religion that is of ill report. *This Self is everywhere spoken against* *. There must be so much strictnesse and mortification that he must never look to see good day more; hereupon he is discouraged, and so the match is broke off. Take heed of such persons, they are Devils covered with flesh; they are (as one saith) like *Herod*, who would have killed Christ as soon as he was born: Thus when Christ is, as it were, beginning to be *formed in the heart*, they would in a spiritual sense kill him.

And thus I have shewn you the bars that lie in the way to salvation, which are to be removed.

I proceed now in the second place to lay down some helps conducive to salvation.

The first is in the Text, *fear and trembling* *. This is not a fear of *donbring*, but a fear of *diligence*. This fear is requisite in the working out salvation. *φοβουσθαι*, Let us fear least we come short *; fear is a remedy against presumption. Hope is like the cork to the net, it keeps the soul from sinking in despair; and fear is like the lead to the net, it keeps the soul from floating in presumption. Fear is that flaming sword that turns every way to keep out sin from entering *; fear quickens; 'tis an antidote against sloath. Noah being mov'd with fear, prepared an Ark *. The traveller fearing least night should overtake him before he gets to his journeys end, spurs on the faster. Fear causeth circumspection; he that walks in fear, treads warily; fear is a preservative against Apostasie; I will put my fear in your hearts, and you shall not depart from me, Jer. 32. 40. The fear of falling, keeps us from falling; Fear is the badge and livery of a Christian. The Saints of old were men fearing God *. It is reported of holy *Anselm*, that he spent most of his thoughts about the day of judgement. Blessed is he

* Act. 23. 22.

21

Promovenda.

* Gemma pretiosa pietas, sed facile surripitur nisi a iustis custodiantur.
* Heb. 4. 1.

* Est janitor animae, Petrus Cellensis.
* Heb. 11. 8.

* Mil. 3. 17.

A a a a

that

Si vis esse securus, semper auge.

that fears always, Prov. 28. 14. Fear is a *Christians garrison*, the way to be secure is always to fear; This is one of the best tools for a Christian to work with.

** Omnia facilia habenti charitatem. Aug.*

Secondly, another great help in working out salvation is *love*. Love makes the work come off with delight; seven years labour seemed nothing to *Jacob*, because of the love that he did bear to *Rachel*. Love facilitates every thing *. It is like wings to the bird, like wheelles to the Chariot, like sail to the ship, it carries the soul on swiftly and chearfully in duty; love is never weary; It is an excellent saying of *Gregory*, Let but a man get the love of the world into his heart, and he will quickly be rich. So do but get the love of Religion into your heart, and you will quickly be rich in grace. Love is a vigorous active grace, it despiseth dangers, it tramples upon difficulties; like a mighty torrent it carries all before it. This is the grace *takes heaven by violence*. Get but but your hearts well heated with this grace, and you will be fitted for work.

3.

A third thing conducive to salvation, is, *work in the strength of Christ*. *τὴν ἐν ἐμοὶ, I can do all things through Christ that strengthens me*, Phil. 3. 13. Never go to work alone.

** Vis geminata fortior.*

* *Sampsons strength* lay in his hair. And a Christians strength lies in Christ. When you are to do any duty, to resist any tentation, to subdue any lust, set upon it in the strength of Christ; some go out against sin in the strength of resolutions and vows, and they are soon foiled: Do as *Sampson*, he first cried to heaven for help, *and then* having taken hold of the Pillars, he pul'd down the house upon the Lords of the Philistines. When we engage Christ in the work, and so take hold upon the Pillar of an Ordinance, we then bring down the house upon the head of our lusts.

** Judg. 16. 28.
* Tum insiluit spiritus Domini.*

4.

Fourthly, *work low*, be humble, think not to merit by your

your working. Either Satan would keep us from working, or else he would make us proud of our working. God must pardon our works before he crowns them. If we could pray as Angels, shed rivers of tears, build Churches, erect Hospitals, and should have a conceit that we merited by this, it would be as a dead flie in the box of perfume, it would stain and eclipse the glory of the work. Our duties like good wine relish of a bad cask, They are but *glittering sins*. Let not pride poison our holy things; when we have been working for heaven, we should say as good *Nehemiah*, *Remember me, O my God, concerning this, and spare me according to the greatness of thy mercy* *.

* *Valdabilis
vire bonum
si remota mis-
cordia cam
Tristitia disci-
tias. Aug.
* Nehe. 13. 22.*

5. *Work upon your knees*; be much in Prayer. Beg the Spirit of God to help you in the work; make that prayer, *Awake O North winde, and come thou South, blow upon my garden* *. We had need have this spirit blow upon us, there being so many contrary winds blowing against us, and considering how soon holy affections are apt to wither. The garden hath not more need of wind to make its fruit flow out, then we of the spirit, to make our graces flourish. *Philip* joynd himself to the *Eunuchs* * Chariot; Gods spirit must joyn it self to our Chariot; As the *Mariner* hath * his hand to the stern, so he hath his eye to the star. While we are working we must look up to the spirit; what is our preparation without the Spirits operation? what is all our rowing without a gale from heaven? *The spirit lifted me up*, Gods Spirit must both infuse grace and excite it. We read of a *wheel within a wheel*, *Ezek. 1. 16*. The Spirit of God is that inner wheel that must move the wheel of our endeavours. To conclude all, pray to God to blesse you in your work; *the race is not to the swift, nor the baitel to the strong*, *Eccles. 9. 11*. nothing prospers without a blessing; and what way to obtain it

* *Cant. 4. ult.*

* *Act. 8. 29.*

* *Manus ad cla-
vum, oculus ad
caelum.*

Ezek. 3. 14.

but by prayer? 'Tis a saying of one of the Antients, The Saints carry the keys of Heaven at their girdle. Prayer beats the weapon out of the enemies hand, and gets the blessings out of Gods hand.

6.

Lastly, *work in hope*; the Apostle saith, *he that ploughs shall plough in hope*, 1 Cor. 9. 10. hope is the souls anchor, Heb. 6. 19. Cast this anchor upon the promise; and you shall never sink. * Nothing more hinders us in our working than unbelief. Sure saith a Christian, I may toil all day for salvation, and catch nothing. What? is there *no balm in Gilead*? Is there *no mercy-seat*? Oh! sprinkle faith in every duty, look up to free grace, fix your eye upon the blood of Christ; would you be saved? to your working joyn believing.

* *Spes facit ut
cultis manden-
tur semina ter-
ris.*

* Psa. 33. 18.

F I N I S.

THE
HOLY LONGING:
OR THE
Saints Desire
TO BE WITH
CHRIST:

Delivered in a
SERMON

At All-hallows Lumbard-street, Aug. 24.

1658. At the Funeral of
Mr. JACOB STOCK.

By THOMAS WATSON, Pastour of
Stephens Walbrook in the City of LONDON.

The second Edition.

I would not live alwayes, Job 7. 16.

*In this we groan earnestly, desiring to be clothed upon with our house which is
from Heaven, 2 Cor. 5. 2.*

Mors porta gloriæ. Bern.

LONDON,

Printed by E. M. for Ralph Smith at the Bible in Corn-
hill, near the Royal Exchange. 1659.

THE

OF THE

TO BE WITH



To the Vertuous, his much esteemed friend,

Mrs. ELIZABETH STOCK.

Loving Friend,



*Though I was put upon some straits of time, (other occasions intervening when this Sermon was to be preached) yet at your request to me to publish it, and the desire of some of your Relations to whom I stand obliged, I knew not how in civility to deny. The subject of this following discourse, is, The Saints desire to be with Christ; and surely if Christ be all in all, Col. 3. 11. all marrow and sweetnesse, no wonder that they who can claim a propriety, desire possession, and thirst after the embraces of that dear Saviour, in whose presence is fulnesse of joy. * As touching the present sad providence where- with the Lord hath exercised you, let not your heart despond; though God allow you tears, yet you may not mourn without hope, nor beyond measure; let them that weep, be as if they wept not, 1 Cor. 7. 30. If God hath given you Christ, you have enough, you need not envy any living, or over-grieve him who is dead *; The star-light of Relations is superabundantly recompensed with the golden beams of this Sun of righteousness. If these few lines ensuing may do good to any, adding some holy oyle to the flame of their affections, ungluing them from the world, and fixing their hearts more upon the Lord Jesus, I have what I aimed at; I shall leave all to the blessing of the Almighty, and rest,*

* Psal. 16. 11.

In uno Salvatore omnes floreat gemmæ ad salutem.

From my Study at Stephens Walbrook, Novem. 3. 1658.

Yours in all Christian service,

THOMAS WATSON.



PHILIP. 1. 23.

*For I am in a strait betwixt two, having a desire to depart,
and to be with Christ which is far better.*



E are met to solemnize the Funerals of our friend deceased, and so perform the last Office of love. A glass of Mortality is here set before us, wherein we may see our own fragil condition. There is a sentence passed upon us all; *statutum est*, — *it is appointed unto men once to die*, Heb 9 27. So that our life is but a short Repreival from death, which is granted to a condemned man.

A wise mans life (saith *Plato*) is nothing else but a contemplation of death. The Lord would have us inure our selves to dying thoughts*, and as it were by meditation often to stretch our selves upon our death-bed. God cloathed our first Parents with skins of dead Beasts, and feeds us with dead flesh, that so often as we see the death of other creatures, we might not forget our own.

The Text presents to us Saint *Paul* in an holy *pathos*, or fit of longing to be with Christ. His heart was with Christ, and he wanted only the swift wing of death to carry him thither. *I am* (saith he) *in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.*

I shall briefly explain the terms as they lie in order.

I am in a strait betwixt two.

συμπερικυβηται, I am hem'd in*, it may allude to a Castle which is so straitly beleaguer'd and hem'd in, that it hath no way to make a sally out*. It fared now with Saint *Paul*, as with

* *Indiversa trabor. Velasquez.*

* *Significat constringere. & coarctare, sicut fit in obfidionibus. Chemnit. Harm.*

with a woman that hath her children at home with her, and her husband beyond the Seas, she would fain be with her husband, yet loth to leave her children: So *Paul* would gladly have been with Christ, but was loth to leave the *Philippians* his spiritual children.

Having a desire to depart.

1. The Apostle doth not say *oportet*, I must depart, but *cupio*, I desire to depart. All men must depart.*

Note 1.

* Et lege nati

sumus.

* Hor. lib.

1 Carm. Ode 4.

— *Pallida mors aquo pulsat pede pauperum Tabernas,*
*regumque turres.** —

There is a dying principle in all; the frame and con- texture of their body is earthly, and tends to a dissoluti- on. *Nebuchadnezzars* image, though it had a head of gold, yet feet of clay, Dan. 2. 23. Take the strongest man, let him be *Sampson* or *Hercules*, of whom we may say as the Poet,

— *Illi robur & as triplex circa pectus erat;* —

Hor.

Yet he stands upon feet of clay; he is but *pulvis ani- matus*, and must moulder away in time; death will come with an *Habeas corpus* at last. *Tamerlain* a Scythian Cap- tain, the terror of his time, died with three fits of an ague.*

* *Paulus Fovius*

Elog. lib 2.

The Grammarian who declines all other Nouns, knows not how to decline death. *Is my strength* (saith *Job*) *the strength of stones?* Job 6. 12. Suppose it were, yet, — *gutta cavat lapidem*, — the continual dropping of sicknesse would in time wear away this stone. There is no such thing as an earthly eternity; death is called *the house appointed for all living*, Job 30. 23.

But though death be in it self necessary, to Saint *Paul* it was voluntary; it was not so much a debt, as a vote*; not so much *Pauls* task, as his choice; he doth not say, *I must* be dissolved, but *I would* be dissolved. Having a desire to depart.

* *Mori velit*

non ex debito.

sed ex benepla-

cito. Bern.

Note 2.

2. The Apostle doth not say, having a desire to *die*, but to *depart*; [a lenifying word] which doth much take off the sharp edge of death, and make it lesse formidable. This phrase [*to depart*] ἀναλῦσαι, may refer

1. To Souldiers that pitch their Tents in the field, and upon the least word of command from their General, loosen the cords of their Tent, and pluck up the stakes and march forward. * So death doth but *loosen the silver cord*, * which fastened the soul in its earthly Tent, and a Christian marcheth forward to the Heavenly *Canaan*.

Or, 2. This word [*to depart*] may be a Metaphor taken from Mariners, who loosen Anchor that they may sail from one Port to another: * So *Saul* desired to loosen Anchor; death to a Believer is but *loosning the Anchor*, and sailing from one Port to another, from earth to heaven.

Beza renders this word [*to depart*] a putting off the harness. * *Hierom* reads it, *migrare ex hospitio*. The world is an *Inne*, we are Travellers who take up our lodging here for a night, *Paul* longed to be out of his *Inne*.

And to be with Christ.

The Apostle had three great desires, and they were all centred upon Christ. One was *to be found in Christ* *; the other was *to magnifie Christ* *; the third was *to be with Christ* *.

Here observe two things.

1. *Paul* doth not say I desire to depart and be *in heaven*, but to be *σὺν Χριστῷ with Christ*; it is Christs presence makes heaven, * as the Kings presence makes the Court. ' is not the Cherubims or Seraphims which make Paradise; *the Lamb is the light thereof*, Rev. 21. 3

2. From the connexion of the words, *having a desire to depart and to be with Christ*; we clearly see that the soul of a believer doth not sleep in the body after death (* a drowse

* Eo referri solet cum milites tentorium in quibus ad breve tempus commorati sunt, funes dissolvunt. V. l. aq.

* Ecclef. 12. 6.

* Significat anchoram solvere.

* Metaphora ab iis sumpta, qui curru vecti cum ad locum destinationis pervenerint, κατὰ λόγον dicuntur, quod equorum lora, & vincula solvere consueverunt. Beza.

* Phil. 3. 9.

* Phil. 1. 20.

* Phil. 1. 23.

* ὅτι οὐ χωρὶς, ἐκείνῳ ὁ ἁγίος.

drowſie opinion) but goes immediately to Chriſt. * Up-
on the divorce of the ſoul from the body , there follows
an Eſpouſal of the ſoul to Chriſt, 2 Cor. 5.8. *Absent from
the body, preſent with the Lord.* * It were better for be-
lievers to ſtay here, if they did not preſently go to Chriſt
after death. For here the Saints are daily improving their
graces, here they have many *prælibamina*, ſweet taſts of
Gods love, ſo that it were better to ſtay here; and Paul
wiſhed that which would be to his loſſe, if the ſoul ſhould
ſleep in the body, and not go immediately after death
to Chriſt *.

Which is far better.

Πολὺν μᾶλλον χριſτον, a believer is no loſer by death. His
change is for the better; a ſcience that is grafted into a
ſtock, and planted in a better ſoile, is no wayes damniſied.
A believer after death is ſet into a better STOCK,
Chriſt; and is planted in a better ſoile, Heaven; this can
be no loſſe, but an advantage. Well therefore may the
Apoſtle ſay, to be with Chriſt is far better.

In the words there are theſe three parts. 1. Saint Pauls
choice; *to be with Chriſt.* 2. The excellency of his
choice; *it is far better.* 3. The *nodus*, or the ſtrait he was
in; *coarctor, I am in a ſtrait betwixt two;* this holy man
was in a great *dilemma*, he was ſtraitned between *ſervice*
and *reward*. * He was deſirous of glory, yet willing to
adjourn his own happineſſe, and ſtay out of heaven a
while, that he might be a means to bring others thi-
ther. *

From the words thus opened, there are three Obſer-
vations.

1. It is the deſire of a true Saint to remove from hence,
and be with Chriſt.

2. To be with Chriſt is far better; how much better
it is, we ſhall better underſtand when we are in hea-

Bbbb 2

ven;

* *dicunt Ana-
baptiſta animas
ulque ad reſur-
rectionem cor-
porum ſopore
quodam preſſar,
nec in bono eſſe,
nec in malo.*

*ſtius.
Fuſorum ani-
mae mox ut lu-
jus carnis clau-
ſtra exeunt, in
caluſtibus ſedi-
bus recipiuntur.*

Anſelm.
* *Electis in
morte datur vi-
tae corona, Hi-
erom.*

* *ὁ βολόμενος
εἶναι σὺν χρι-
στῷ ἡδὲ τὸν
χριſτον.* Chryſ.
in loc.

* *Egregium er-
ga deum
ἀγαπῆς ſpeci-
men.*

ven ; some Angel is best able to speak to this point.

3. That which stayes a Saint here in the World is a desire of doing service ; This did cast the ballance with the Apostle, and was the only tempting motive to keep him here a while ; he looked upon his *abode in the flesh*, as an opportunity of service*. *Paul* was willing to die, yet content to live, that he might be a factor for Christ upon earth.

I shall at this time insist upon the first Proposition. That it is the desire of a true Saint to remove from hence, and to be with Christ ; this Proposition hath two branches ; of each distinctly.

I.

1. It is the desire of a true Saint to be gone from hence, *having a desire to depart*. What a wicked man fears, that a godly man hopes for. I desire saith *Paul* to depart ; a sinner cries *loth to depart*, he doth not say *Come Lord Jesus*, but stay Lord Jesus ; he would live alwaies here, he knows no other heaven but this, and 'tis death to him to be turned out of his heaven*. It was the speech of *Axiarchus* the Philosopher when he was to dye, Shall I be deprived of this light ? shall I leave all my sweet delights*? *David* calls death a going out of the world, *Psal.* 39. 13. A wicked man doth not go out, but is drag'd out ; he is like a Tenant who hath gotten possession, and will not out of the house, till the Serjeants pull him out. If a wicked man were put to his choice, he would never come where God is ; he would choose the Serpents curse, *to eat dust*, *Gen.* 3. 14 but *not return to dust*. If a wicked man might be *voti compos*, have his wish, he would serve no other God but his belly*, and to this he would ever liberally poure drink-offerings.

But a soul enlivened and ennobled with a principle of grace, looks upon the world as a wilderness wherein are fiery Serpents, and he desires to get out of this wilderness. *Simeon* having taken Christ in his armes, cries out,

Lord.

Ver. 24.

Doff.

* *Psal.* 49. 11.

* *Hac luce pri-
vabor, his orba-
bor bonis ?*

Phil. 3. 19.

Lord now lettest thou thy servant depart in peace, Luk. 2. 29. He that hath taken Christ in the arms of his faith, will sing *Simons* song, Lord, let thy servant depart. *David* prayed to know the measure of his dayes, Psal. 39. 4. because (saith *Theodoret*) he desired to hear the good news of deaths approach.

* The Saints of God have looked upon themselves as imprisoned in the body, and have longed for a Jayle-delivery *.

The birds desire to go out of the Cage, though it be made of gold *.

Hilarion chides himself that he was no more willing to die; Go forth my soule, what fearest thou * ?

Ignatius was desirous of Martyrdom, that he might gain the presence of Christ in glory †.

A Christian of the right breed is ambitiously desirous to put off the earthly cloathes of his body, and make his bed in the grave *; How is this bed perfum'd with Christs lying in it? a pillow of down, is not so sweet as a pillow of dust; a regenerate person looking upon himself as held with the earthen fetters of the flesh, and his soul put into a movable Sepulchre *, cries out with *David*, O that I had wings like a Dove, that I might flee away and be at rest, Psal. 55. 6.

And indeed no wonder a true Saint doth desire a dismission, and is so earnest to have his Passe to be gone from hence *, if we consider how beneficial death is to a child of God; it puts a period to all his evils: in particular, there are ten evils that death will put an end to.

1. Death will put an end to a Believers sins. Sinne is the great incendiary, it doth us all the mischief. Sin may be compared to the Planet *Saturn*, which hath a malignant influence;

* σκόδρα ἡ πλευτῆς ἐπι-
έμαρτο. *Theodoret.*

* Corpus Græci Σίμας πο-
κατε, quia in eo anima quasi
δεσμεύον.

* Stultus est compedes licet au-
reas amare.

* Egrede anima, egredere;
quid times?

* Εἴ γὰρ γὰρ σπένδουαι ἵνα
Κρίσιν κερδέσῃ. *Ignat. Ep.*

7. ad Ant.

* πῶς ἐν βίῃ θάνατον; ὡς περ
ἐστὶν ἡμῶν ἀποδύσασθαι,

καὶ τῷ πρὸς βραχὺ διὰ τὸ
πλευτῆς ἀπεθνήσκει λαμ-
πρότερον ἀπολαμβάνει.

Chryl. hom. 5. ad Antioch.

* σῶμα quasi
σῆμα. *Plat. in*
Cratyl.

Ad hoc corpore
fuga & clapsio
pro summo nu-
mere desidera-
tur. *Austin.*

influence; it is the womb of our sorrows, and the grave of our comforts*.

* Τὸ ἐν εἶναι τῆς παραλα-
λόμενος, ἢ πύ-
ρεσόντας, τὸ
ἐκ τῆς ἀμαρτίας
προσγένητο.
Mac. hom. 16.

Sin is the sinners *bond*, Act. 8. 23. and the Saints *bur-*
den, Plal. 83. 3. How is a believer tyred out with his cor-
ruptions? *I am weary of my life* (saith *Rebecca*) *because of*
the daughters of Heth, Gen. 27. 46. That which makes
a childe of God weary of his life, is his proud, unbelieving
heart: St. Paul could better carry his Iron Chain, than his
sins; *Wretched man that I am! who shall deliver me from*
the body of this death? Rom. 7. 14. When grace spurs
the soule forward, the curben bit of sin checks it, and puls
it back again. There is much of the old man in the new
man*; There is a party in every regenerate heart that is

* Δὺο πρόσω-
πα ἐν τῇ ψυ-
χῇ ἐνεργεῖται.

true to the Devil; a party that will not pray, that will not
believe. A Christian is like a bowle with a double byas;
he hath an earthly byas upon his will, and a spiritual byas;
and these draw him several wayes; *the evil I would not,*
that do I, Rom. 7. 19. Sin mingles it self with our holy
things; we cannot act either our duties or our graces with-
out sin; we are like children who cannot write without
blotting! the sweet Rose of grace doth not grow with-
out its prickles*. No wonder then a believer desires to de-
part; death will free him from his spiritual distempers;
when he hath done breathing, he shall have done sinning.
ἀμαρτίας ἀπούσης πάντα καλά.
Macar. hom. 8.

2.

2. Death will put an end to a believers tentations. Our
whole life (saith *Austin*) is nothing but a temptation*; we
tread upon snares: Satan is ever casting in the Angle of
a temptation, to see whether we will bite; he knowes how
to suite his tentations; he tempted *Achan* with a wedge
of gold; he tempted *David* with *beauty*; we cannot lock
the door of our heart so fast by prayer, but a temptation
will enter*: Sometimes Satan comes more furiously, as
a *red Dragon*; sometimes more slyly, as a *Serpent*; some-
times

* Tentant error
ut decipiat, ten-
tat dolor ut
frangat, tentat
libido ut accen-
dat, tentat ty-
phus ut extollat.
Austin.

* ὅτε ὁ σατα-
νὰς ἡσυχάζει
πολεμῶν.

times he baits his hook with Scripture, and tempts to sin under a mask of Religion, as when he tempts to evil, that good may come of it*. Thus can he transform himself into an angel of light. Rom. 3. 8.

Is it not a grievous thing for a Virgin to have her chastity daily assaulted? Is it not sad to have the Devils bullets continually flying about our ears? No wonder then a believer is willing to depart; death will set him out of gun-shot, he shall never be troubled with Satans fiery darts any more; though grace puts a childe of God out of the Devils possession, it is death only frees him from the Devils tentation.

3. Death will put an end to a believers fears. Fear is the souls palsey; *there is torment in fear*, 1 Joh. 4. 18. Cicero calls fear one of the three plagues of mankind; and the best of the Saints *ἐκπαλίσσονται τοῦ ὑπὸ φόβου*, are haunted with this evil spirit; they cannot rejoice without trembling; the believer fears lest his heart should put a cheat upon him, he fears God doth not love him, he fears lest he should tire in his march to heaven; the best faith may sometimes have its feares, as the best stars have their twinkling. These fears (as Socrates saith) arm a man against himself; they are very afflictive, leaving sad impressions of melancholy behind. 3. No wonder then a believer longs to depart out of this life; why should he fear that which frees him from fear? the King of terror makes all fear vanish. ὁ μὲν θεὸς καὶ αὐτὸς τὰ σπλάγχνα Soc.

4. Death will dry up a believers tears, Rev. 7. 17. And God shall wipe away all tears from their eyes; weeping is nothing but a cloud of sorrow gathered in the heart, dropping into water. A Christian often hath none to keep him company, but his own griefs and sorrows; he sits as Israel by the Rivers weeping; as soon as the childe is born, it weeps; when Moses was born, he was laid in an Ark of bul-rushes, where he did as it were baptize himself with his. 4.

his own tears, *Exod. 2. 6.* And behold the Babe wept; ever since we looked upon the tree of knowledge, our eyes have watered; there are many things to occasion weeping.

Ovid.

— *quidque facis lachrymis opus est.* —

1. *Our sins*; who can look into his own heart with dry eyes?

2. *Loss of relations*, which is like the pulling a limb from the body; *Joseph* wept over his dead father. *Gen. 50. 1.* Well then, 'tis not to be admired that a believer desires to depart from hence; he shall leave the *valley of tears*; the *bottle of tears* shall be stop'd; his water shall be turned into wine, his mourning into musick, his lamentations into Hallelujahs: death is the handkerchief to wipe off all tears.

5.

5. Death will put an end to a believers molestations; *man is born to trouble*, *Job 5. 7.* he is the natural heir to it. This life is subject to injury*; we do not (as *Seneca* saith) finish our troubles while we live here, but change them. *Quisque suos patimur manes.* Every one hath his cross to carry; sometimes poverty pincheth, sometimes sickness tortures, sometimes Law-suites vex; man is like a Tennis-ball, bandied up and down by providence; While wicked men are in the world, never look for rest. These *troubled Seas* (as the Prophet calls them*) will be casting forth their foam and mire upon the godly; and well then may a believer say his *Nunc dimittis*, Lord, now lettest thou thy servant depart. Death gives a child of God his *quietus est**, it sends him a Writ of ease, *Job 3. 17.* There (that is, in the grave) the wicked cease from troubling, and there the weary be at rest.

*ὅτι ἅπαντες ἐν τῷ βίῳ ἀλγύουσιν.
Menand.

**Isa. 57. 10.*
* *Mors molestiam adimit.* *Isidor.*

6.

6. Death puts an end to a belivers cares. Care is vexatious and anxious, it ears out the comfort of life; the Greek word for care *μετρηνα*, comes from a primitive that signifies

signifies to cut the heart in pieces; care doth fret as a canker, it dis-cruciates the minde, it breaks the sleep it wastes the spirits, this is the wrack which the soul is stretched upon. 'Tis hard, I had almost said impossible; to shake off this viper of care while we live; all our comforts are careful comforts; care is to the minde, as a burden to the back, it loads the spirits, and with over-loading sinks them; care is a fruit of the curse; Adams want of care, hath brought us to care; have you not seen sometimes the briar growing by the honey-suckle, so that you cannot well gather the honey-suckle, but you are scratched with the briar? Thus in gathering riches, how is the head and heart prick'd with care? and is there not great reason why a Childe of God should desire to depart: is it good being among the briars? death is the cure of care; we are thoughtful and solicitous how to get such an estate, how to provide for such a childe; now death comes to a believer as a friend, and saith, Never perplex and distract thy minde thus, I will free thee from all these heart-killing cares; I will strike but once, and that stroake shall relieve thee.

7. Death will put an end to the night of desertion; thou didst hide thy face, and I was troubled, Psal. 30. 7. The soule in desertion, is within an inch of despair; in affliction the world is against a man, in temptation Satan is against a man, in desertion God is against a man. Alstead calls desertion an agony of conscience*; this made the Prophet Jonah call the Whales belly the belly of hell, because he was deserted there; Jonah 2. 2, 4. Out of the belly of hell cried I, then I said I am cast out of thy sight.

2.

Heman grew distracted upon the suspension of Gods favour, Psal. 88. 16. While I suffer thy terrors, I am distracted; but death will free from desertion: a believer after death shall never see any more Eclipses; God will draw aside the Curtain, and pull off his vail, and

* Agon conscientie anxietas infernalis.

the soul shall be for ever sunning it self in the light of Gods countenance.

8.

8. Death will put an end to the imperfections of nature. Our natural knowledge is very imperfect; the most perceptive, intelligent person, may say as *Agur*, Pro. 30. 2, *I have not the understanding of a man*. Since the fall, the lamp of reason burns dimme, there are many *arcana natura*, knots in nature that we cannot untie. Why *Nilus* should overflow in summer, when by the course of nature waters are lowest; why the Load-stone should incline to the pole starre; why the Sea should be higher than the earth, yet not drown it. *How the bones grow in the womb*, Eccles. 11. 5. Many of these things are riddles and Paradoxes; by eating of the *Tree of knowledge*, we have lost the *key of knowledge**; now are we maim'd in our intellectuals! by the fall we have lost our head-piece; there are some diseases which would make *Galens* head ake to finde out. The River *Euripus* was too deep for *Aristotle*; the Poet could say,

* Luke 11. 52.

* Virg. Geor.
l. 2.

Felix qui potuit rerum cognoscere causas. * —

Socrates said on his death-bed, there were many things which he had yet to learn; our knowledge is like the twilight, dim and duskish: the greatest part of our knowledge, is not so much as the least part of our ignorance; all which considered, no wonder to hear this language from a Saint, *cupio dissolvi, I have a desire to depart*; death crowns a Christian with fulnesse of knowledge; when he is snuffed by death, the candle of his understanding will burn brighter; at death a childe of God doth perfectly recover the use of his reason.

2.

9. Death will put an end to the imperfections of grace; our graces are our best jewels, but here they are in their infancy and minority; therefore the Saints are said to receive but *primitias spiritus, the first fruits of the spirit*, Rom.

Rom. 8. 23. The best Christian is like a Childe put out to nurse, he is very weak in grace; faith is feeble, love lukewarm; grace though it be not dead, it is sickly, Rev. 3. 2. *Strengthen the things which are ready to dye*; grace is like gold in the oare, drossy and impure; the most refined soul hath some dregs; this Motto may be written upon a Christians graces; — *plurima desunt* — he that shoors furthest in holiness, comes short of the mark of perfection⁺; well then may a believer desire to be dissolved, death will free him from all the imperfections of his holiness; it will make him pure as the Angels, not having spot or wrinkle, Epes. 5. 27.

* Eccles. 7. 20.

10. Death will put an end to a weary Pilgrimage; we are here in a pilgrim condition, 1 Pet. 2. 11. A Christian walks with his Pilgrims staffe in his hand, the staffe of the promise in the hand of faith⁺; now death will put an end to this Pilgrimage; it takes away the Pilgrims Staffe, and sets a Crown upon his head; no wonder that the gracious soule cries out with Saint Paul, *having a desire to depart*.

10.

* Considerandum est renunciasse nos mundo, & tanquam hospites & peregrinos in hoc mundo vivere. Cyprian de Mort. Ob, est.

Object. But against this it may be objected; Some of the Saints have prayed against death; Hezekiah when the message of death was brought, pray'd against it, and wept sore, Isa. 38. 2, 3. so that Hezekiah had not a desire to depart.

Ans. 1. Hezekiah did not pray simply against death, but in a limited sense, at that time; there might be several reasons assigned why at that time death was not welcome to him.

As 1. Hezekiah desired to live awhile longer, that he might do more work for God. ver. 38. *The dead cannot praise thee*; intimating that if he had been then taken off by death, he was capable of doing God no more service; he was loth to be cut down, till he had born more fruit.

Besides, had he then died in the infancy of reformation, the Adversaries of God would have insulted, and made songs of triumph at his Funeral.

2. *Hzekiah* was unwilling to die at that time, because he wanted issue. God had promised to *David*, 1 Kin. 8. 25. that those of his line which were godly, should not want some of their seed to succeed them in the Throne; now in this respect it was a great discomfort to *Hezekiah* to die childlesse; for he might have thought himself no better than an Hypocrite, inasmuch as God had promised Issue to the Kings of *David's* line that feared him. Upon these, and other considerations, *Hezekiah* might pray against death at that juncture of time.

And whereas it may be said that many of Gods children are unwilling to dye: I answer, a Christian is a compounded creature, *flesh and spirit*, and from this composition there may be a conflict between the fear of death and the desire of death; but at last the spiritual part prevails; and as faith grows stronger, fears grow weaker; thus it was with *Paul*, having a desire to depart.

So much for the first Branch of the Doctrine, that it is the desire of a true Saint to be gone from hence; [*having a desire to depart.*]

2. I proceed now to the second branch of the Doctrine, that it is a Saints desire to be with Christ. St. *Paul* long'd to lie on that soft pillow where *John* the beloved Disciple did, viz the *bosom of Jesus* *; There had been little comfort in departing, if the Apostle had not put in this word, *to be with Christ*. Death will make a glorious change to a believer; 'tis but crossing the *mare mortuum*, the dead Sea, and he shall be with Christ. Death to a child of God is like the whirl-wind to the Prophet

Eliab,

Elijah, it blew off his mantle, but carried the Prophet up to heaven. So death is a boisterous wind which blowes off the mantle of the flesh, (for the body is but the mantle the soule is wrapped in) but it carries the soule up to Christ ; the day of a believers dissolution , is the day of his Coronation. Though death be a *bitter cup*, here is sugar at the bottom , it translates the soule of a believer to Christ ; though the flesh calls death *the last enemy* *, yet faith calls it *the best friend*, it brings a man to Christ, which is *far better*.

This word εἶναι σὺν Χριστῷ, *to be with Christ*, implies

three things, { Intuition.
Fruition.
Duration.

1. To be with Christ, implies, *Intuition*, 1 Joh. 3. 2. *Wee shall see him as he is* ; here we see him as he is not ; he is not mutable, he is not mortal ; in Heaven we shall see him as he is. When *Socrates* was to die, he comforted himself with this , that he should go to the place where he shou'd see *Homer* and *Musæus*, and other Worthies who lived in the Age before him. A believer may comfort himself with this, that he shall see Christ ; here we see him but through a *glass darkly* ; but what will it be when he shall be bespangled in all his Embroidery, and shall shew forth himself in his full glory to his Saints * ! He in *Lucian* said to his friend, I will shew thee all the glory of *Greece* ; when thou hast seen *Solon*, thou hast seen all: So he that sees Jesus Christ, sees all the glory of *Paradise*, Christ being the mirrour of beauty, the quintessence of happiness.

Some ask the question how and in what manner we shall see

*In celesti vita
sine aliquo radio
manens acri-
tas, inspectio so-
la divinitatis
efficax ut beatius
nihil esse possit.*
Cassiodor. Ep.

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see Christ, whether we shall see his God-head with bodily eyes? it is not good to be wise above what is written; thus far I think may with modesty be asserted, that we shall with our bodily eyes behold Christs humane nature. His glory as a Mediatour shall be visible to the saints, and shall be beheld by glorified eyes; in this sense that Scripture is to be understood, *Job 19. 25. with these eyes shall I see God*; great and amazing will that glory be which shall sparkle from the humane nature of Christ; if his transfiguration was so glorious*, what will his inauguration be! *Austin* wished that he might have seen three things before he died; *Paul* in the Pulpit, *Rome* in its glory, and Christ in the flesh; but what were that to this sight of Christ in Heaven? we shall behold not a crucified body, but a glorified body.

* Mar. 17. 2.

2. To be with Christ, implies *Fruition*; we shall not only see him, but enjoy him: therefore in Scripture the Saints are said not only to behold him, but to be glorified with him, *Rom. 8. 17.* and glory is said not only to be revealed to us, but in us, *Rom. 18. 8.* And enter thou into the joy of thy Lord. *Matth. 25. 21.* not only see it, but enter into it. A man may see a fair Arbour drawn upon the Wall, but he cannot enter into it; this glory of heaven may be entred into; as the sponge sucks in the wine, so there shall be a libation and sucking in of glory; from this fruition of Christ, a torrent of Divine joy will flow into the soul.

3.

3. To be with Christ, implies *Duration*, *1 Thes. 4. 17. So shall we ever be with the Lord*; the *zōia*. the fashion of the world passeth away, *1 Cor. 7. 31.* Earthly comforts though they may be sweet, they are swift; *Plutarch* reports of *Alexander* that he caused to be painted on a Table a sword within a wheele: implying, that what he had gotten by his Sword, was subject to be turned about with the Wheele of Providence; if we had the longest

longest lease of these things, it would soon be run out, but this priviledge of being with Christ, runs parallel with eternity: *so shall we be ever with the Lord.*

Use 1. See from hence the difference between a believers departing, and a wicked mans departing; to a believer it is an happy departing; to a wicked man it is a sad departing, there's nothing but departing; he departs out of this life, and he departs from Christ, *depart from me ye cursed*; he departs from *beams of glory*, into *flames of fire*; he departs from the society of Angels, into the fellowship of Divels, *Matth. 25. 41.* He hath never done departing; 'tis *mors sine morte*; the wicked shall be ever consuming, yet never consumed; they may tremble to think of departing; well may the *mourners go about the street* when a wicked man dies; hell may rightly be called *Bochim* the place of weepers *.

Use 1.
Inform.
Branch 1.

* Mat. 8. 12.

See how little cause a childe of God hath to feardeath, when it carries him to Christ. This is a death-bed cordial; we are naturally possessed with a strange kinde of palpitation and trembling at the thoughts of death, as if we were in a shaking palsey*, whereas there is nothing more really advantagious to a Christian; death is a bridge that leads to the Paradise of God; all the hurt that death doth to a believer, is to carry him to Christ, and is not that *farre better*? death pulls off the rags of the body, and puts Christs Robes upon the soul. The serious consideration of this would make a believer above the desire of life, and the fear of death.

Branch 2.

* ὁ δὲ νόσος καὶ ἡ ἀ-
νεπιβελία, ἐστὶν ὁ δὲ
ὅτι ἐστὶν ἡ ψυχή
ἀπὸ τοῦ σώματος.
Chrys.

Object. But may a childe of God say, I could rejoyce at the *gain* of death, but I fear the *pain* of death. I desire the Haven, but I tremble at the voyage.

Object.

Answer. 1. In other cases we do not refuse paine; there is pain in the setting of a bone, in the launcing of a sore, yet we endure the pain contentedly, because it is *in ordine*

Answer. 1.

ad

ad sanitatem, in order to a cure. Death is an healing thing, it will cure a Christian of all his wounds; by making one issue, it cures all the rest.

2.

2. Do we endure no pain at all in our life? *Job* felt so many miseries, that he did choose rather to die than live, *Job* 7. 5. & 15. *My flesh is cloathed with wormes, my skin is broken and become loathsome, so that my soul chooseth strangling, and death rather than life;* the life of man is a continual Catastrophe and is interwoven with miseries *: some have felt more pain in their life, then others have at their death.

* Mors equidem non est mala, sed iter ad mortem miserum. Eram.

3^a

3. What are a few pangs of death, compar'd with the pangs of a guilty conscience, or with the flames of hell, which God hath freed a believer from? How *light* is death, compar'd with the *weight of glory*? 1 Cor. 4. 17. how short, in respect of eternity? *the present suffering is not worthy of the glory which shall be revealed in the children of God*, Rom. 8. 18.

4.

4. We make death more than it is; as the *Moabites* thought the *waters* had been *blood*, when they received only a colour & tincture from the Sun-beams, 2 *Kin.* 3. 32. we fancy death worse than it is, we look upon it through a multiplying glasse; fear makes a Christian see double; shut the eye of sense, and open the eye of Faith, and death will appear lesse formidable.

Use 2.
Trial.

Use 2. Let us then put our selves upon a scrutiny and trial whether we are persons that shall go to Christ when we dye; 'tis certain we shall *depart*, but the question is Whether shall we go to Christ?

Quest.
Answ.

Quest. How may that be known?

Answ. If we are *in Christ* while we live, we shall go to Christ when we dye; union is the ground of priviledge; we must be *in Christ* before we can be *with Christ* *; many hope to go to Christ when they dye, but they are not

* πρὸς ὁμοῦ
ἐν ἡμῶν ἐστὶν
τὸ ἴδιον. Ignat.

in

in Christ; are they in Christ that do not know him? are they in Christ that hate him in his Ministers, in his Ordinances? oh labour to be in Christ.

Quest. How is that?

Ans. By faith; faith is the uniting grace, it is ^{supra} *Quest.*
as *Chrysostome* speaks; it is the vital, radical, car- *Ans.*
dinal grace: this gives the interest. Faith is the Queen
of the graces; by faith we take Christ as a Husband, and
give up our selves to him as a Lord; faith is a Christ ap-
propriating grace; it hath both a relying and an applying
faculty; Christ is the Ring, faith is the finger that puts
on this Ring; faith opens the Orifice in Christs sides, and
drinks his blood*; faith is both justifying and sanctifying;
it fetcheth blood out of Christs sides to pardon, and water
out of his sides to purge, 1 *Joh.* 5. 6. Oh with all gettings
get faith.

* Per fidem
Christi sangui-
nem sugimus &
inter redemptio-
nis nostri vul-
nera linguam fi-
gimus. Cypr.

Quest. But there is much deceit about this grace? The
Cyprian Diamond (saith *Pliny*) looks like the true Indi-
an Diamond, but it is not of the right kinde, it will break
with the Hammer. The Devil hath his bad wares, and
counterfeit graces to put off; how therefore shall we
know a true faith from a false and spurious?

Ans. I shall give you two differencing notes.

1. True faith is ever found in an heart deeply humbled *Ans.*
for sin, *Acts* 2. 37. *κατερέυνοντο*, they were pricked at their
hearts; here was the first budding of faith; you never saw
a flower grow out of a stone, nor faith out of an heart of
stone. Faith is an herb that grows alwayes in a moist soile,
in a weeping eye and a broken heart; *Mark* 9. 24. The fa-
ther of the childe cried out with tears, Lord I believe. This
flag of faith grows in the water.

2. True faith is operative; the Lapidaries say there is
no precious stone but hath *virtutem insitam*, some vertue

2.

D d d d

latent

latent in it ; so we may say of *precious faith* ; it hath hidden vertue in it, tis very operative, it works out sin, *Acts 15. 9.* It works by love, *Gal. 5. 6.* it is full of good works, *James 2. 17.* it makes the tongue speak for Christ, the head study, the hands work, the feet run *in the wayes of his commandments* ; faith comes with power upon the heart, *2 Thes. 1.*

* *Addit con-*
zum quendam
& elevationem
animi. Aquil.

¶ *1. The work of faith with power* *, it hath a restraining and constraining power ; by this we may know whether ours be a true faith or no. I have read of a father who had three sons, and being to dye, he left in his Will all his estate to that son who could find his Ring with the Jewel which had a healing vertue ; the case was brought before the Judges ; the two Elder sons counterfeited a Ring, but the younger son brought the true Ring, which was proved by the vertue of it, whereupon his fathers estate went to him ; to this Ring I may compare faith, there is a counterfeit faith in the world, but if we can finde this Ring of faith which hath the vertue in it, both purgative and operative, this is the true faith which doth interest us in and entitle us to Jesus Christ, and if we are *in* Christ while we live, we shall be *with* Christ when we dye ; where faith gives a propriety, death gives a possession.

Use 3.
Comfort.

* *μὴ ἐπὶ τοῖς*
ἀποθνήσκουσι
πνιθόμεν. Chr.

Use 3. Here is then comfort in the death of our Religious friends *, though they depart from us, yet *πρὸς τὸν* *Χριστὸν ἀπῆλθεν*, they go to Christ which is far better ; we should mourn for them who are living, yet dead in sin ; and rejoyce for them who are dead, yet live with Christ ; This our dear brother interred, had holy pangs of desire which seemed no lesse strong than the pangs of death ; he panted after God as his ultimate and supreme perfection ; he did often with joy repeat the words of the Text, and seemed to roule them as honey under his tongue ; we may therefore entertain good hopes of him that he is placed in that Paradise of God which he thirsted after. I wished him to
look

look up to the merits of Christ; I must (saith he) rest there or no where. O what a comfort is this to think that our friends are not only *taken away from the evil to come**, but that they are with Christ! why should we be sad at their preferment? they have their *Crown*, 2 Tim 4. 8. their *Throne*, Revel. 3. 21. their *white Robes*, Revel. 7. 9. Why should we weep immoderately for them who have *all tears wiped from their eyes*? they enter into the joy of their Lord; and why would we be swallowed up of grief for them who are swallowed up of joy! they that *die in the Lord*, are not *amissi*, but *pramissi**, they are not lost, but sent a little before, we shall shortly overtake them. 'Tis but awhile when godly friends shall meet in heaven, and feast together at *the supper of the Lambe*, Rev. 19. 9. 'Tis but a while when the Saints shall lie together in Christs bosome, that hive of sweetnesse, that bed of perfume. *Blessed are the dead that die in the Lord*, Rev. 14. 13. Why should we mourn excessively for them who are blessed? Oh let us not weep at the felicity of our friends, but rather long to depart and be with with Christ, when we shall drink of those Rivers of pleasure which run at his right hand for evermore.

* Isa. 57. 1.

* *Mors non est interitus sed introitus, non est exitus sed transitus.* Cyp. de m. real. Austin Epist. 6.

F I N I S.